Section 9 - Jesuitica

WOODSTOCK LETTERS

Vol. 83 - 1954

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WOODSTOCK LETTERS

VOL. LXXXIII, No. 2 MAY, 1954

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Note to Contributors

It would be well when submitting contributions to the WOODSTOCK LETTERS to observe the following: type *triple* space, leaving a one-inch margin on either side of the page, i.e., approximately sixty spaces to a line. This will aid greatly in determining ahead of time the length of articles submitted to us, and leaves sufficient room for the insertion of printing directions. Subheadings should also be used, at least one to every other page, in articles and Historical Notes. Pictures, fairly large and clear, should accompany obituaries and other articles, as far as possible; these will, of course, be returned to the contributor.

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For Jesuit Use Only

Published four times a year, in February, May, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

The Dogmatic Foundations of The Spiritual Exercises

The theology of the Exercises, fully grasped and personally realized, enriches souls, sanctifies society

PHILIP J. DONNELLY, S.J.

In his 1947 Christmas message "Urbi et Orbi," Pope Pius XII pointed significantly to the world-wide wave of insincerity, which threatens to engulf truth and to crush all attempts for a stable peace.[1] It is this increasing insincerity in international relations, in civil society, and in family life, which is symptomatic of Godlessness. Men who do not know God cannot know themselves; they cannot discern the paths of true happiness from the broad highway that leads only to the dead-end of disillusionment and despair.[2]

The challenge of Godlessness to Christianity, and to each God-fearing man and woman throughout the world, is as obvious as it is urgent. That this challenge is being confronted, vigorously and honestly, needs no further proof than the many movements among religious leaders everywhere to plan, organize and realize an ever more complete integration between fundamental dogmatic truth and Christian life, not only for the benefit of individuals or of differing cultural levels of society, but for the whole human race in its undeniable and radical social identity as a family—the family of God.[3]

Man's Need of Dogma

The most heartening feature of these unrelenting efforts to stem the tide of Godlessness is the ever increasing realization among Catholics that the most fundamental need of our age is the knowledge of dogmatic truths. Undoubtedly, personal sanctity, liturgical worship, unselfish interest for others in all phases of the social apostolate, an accelerated zeal for improving the economic conditions of laborers, and countless other manifestations of Catholic Action, must engage the resources of Catholics as never before; but all of these endeavours must spring from, and be integrated with, a penetrating and all-pervasive knowledge of God's revealed plan of salvation.

We Catholics can never be, and do not pretend to be, anything more than submissive and living instruments of God's infinitely wise providence for the full redemption of the human race. Therefore, unless we, especially leaders in various fields of Catholic Action, know God's designs on us personally and His pleasure concerning all men, there is grave danger, particularly in an era of prolonged crisis in which false ideals can be eternally costly, that we shall act, not as instruments of divine grace, but rather as independent agents, and thereby distort for others, perhaps irreparably, the incomparable beauty and attractiveness of God's creative and redemptive plan.[4]

Theoretically, no one can doubt the urgent need of making dogmatic truths operative. Practically, divine providence has supplied us with various excellent means, adapted to the varied exigencies and capacities of widely differing classes of people. Without doubt, the most efficacious and most universally applicable means is the rapidly growing movement of closed retreats. Among the multiple methods of conducting a retreat, the Spiritual Exercises of St. Ignatius Loyola occupy an enviable position of preeminence, because of their remarkable efficacy during the last four hundred years and because of their unparalleled praise by the Holy See.[5]

The year 1948 marked the fourth centennial of papal approval of the Spiritual Exercises. Innumerable examples of the past, and modern experience as well, show that the permanent fruits of a retreat are directly proportioned to the solid dogmatic foundations supporting each single meditation and the entire superstructure of a spiritual life. Without these foundations, beautiful oratory or rhetorical flights will not penetrate beyond the senses, and cannot inflame the will to heroic and persevering action. Accordingly, the purpose of this paper is to focus the light of Catholic dogma on some of the fundamental meditations of the Spiritual Exercises.

THE PRINCIPLE AND FOUNDATION OF THE SPIRITUAL EXERCISES

"Man was created to praise, reverence, and serve God, and thereby to save his soul." To make this fundamental truth truly operative in our lives requires a selfless dedication not

merely to asceticism, but to an asceticism informed and impregnated with sharply defined ideas of God, of His purpose in creating us, and of our ineradicable relation to Him. We shall most certainly adhere closely to the spirit of St. Ignatius and his famous "Rules for Thinking with the Church," if, in our interpretation of this basic truth, we rely chiefly on St. Thomas of Aquin, whom the Church has repeatedly singled out as the guide in all theological learning, and whose principles she wishes to become effective in our own lives and in our dealings with others.

The history of asceticism shows that, in general, all aberrations from sound spirituality can be reduced to two: either we so exalt our creaturehood as to deny our total dependence on God, or we reduce God to the level of a glorified creature, upon whom we are really dependent, but only as a slave is dependent on a tyrannous master, as the poor depend on the wealthy, and as the masses depend on the whims either of a pagan capitalistic state or of an atheistic totalitarian regime.[6]

In either aberration, our essential relationship to God is perverted. The common denominator of this perversion is that we conceive God as only relatively superior to ourselves, because He supposedly receives some sort of advantage, some vaguely imagined aggrandizement from our service to Him. In this line of thought, it is impossible to remove commercialism from our spirituality. If God receives even the slightest benefit from us, are we not entitled in some sort of justice to receive from Him in return? May we not apply the language of the mart: "No one ever receives something for nothing, not even God"?

The history of religions and of individual lives proves that an exaggerated estimate of human autonomy springing from the personal experience of our free will can easily make any one of us succumb to either of these two aberrations; on the other hand, our conviction that we are radically and totally dependent on God does not and cannot arise from any corresponding experience, but only from constant, arduous, and prayerful reflection on the revealed truths of our faith and on bitter experiences of our own insufficiency and misery. The dangers of a fatal misconception concerning the very foundations of spiritual life can only be completely warded off by

penetrating deeply the Catholic dogma of God's purpose in creating us, and this dogma has been stated by no one as cogently as by St. Thomas; because he removed from its interpretation every vestige of Neo-Platonic pantheism and Aristotelian rationalism, St. Thomas' doctrine has been canonized in the solemn definition of God's utter transcendence, given by the Vatican Council.[7]

Divine Transcendence and Communication

God is the only person who is or can be truly liberal; He is the only person who can give without receiving or needing to receive any return. Precisely because nothing apart from Him can exercise the slightest causality upon Him, or be, in even the smallest way, to His advantage, God creates with a freedom totally removed from all necessity or compulsion. God, in the beloved phrase of St. Thomas, is the sole source of all goodness. This divine goodness is not an end which is in any way produced, affected or enhanced by men who are ordered unto God as their unique ultimate end; rather, His goodness is the end, whereby they are brought into existence from nothingness and attracted to their own perfection; therefore the activity of God alone is purely liberal, because nothing whatsoever accrues to Him from the execution of His will or from His operations in behalf of men.[8]

Only the total acceptance of this principle of divine communication can give a solid, permanent and fruitful idea of what our creaturehood really means. By God's utterly liberal and generous act of communication, we are drawn from the nothingness, to which alone we can lay any claim in justice or in truth. Furthermore, God has given to each one of us, not a static and wholly inactive existence, but a share in His power of communicating goodness to others. We are perfected and brought to our completion as men, not as automatons, but by our willing cooperation with the unceasing pouring out of undiminished divine goodness; we are made a teeming reservoir and channel of divine bounty to share with others. However (and this is essential if we are not to transgress the limits of our creaturehood), not only our static perfection of mere existence, but equally every increase of perfection through our cooperation with God, and our power to imitate Him by giving,

all these are His gifts, which add not one whit to His internal glory or to His infinite happiness; not one of these gifts exercises or can possibly exercise any causality on its Giver; rather, they are all simply the effects of His goodness, which can neither be increased nor diminished. These gifts—we ourselves, our growth in perfection, our activity for others, our ultimate perfection in the face-to-face vision of the Blessed Trinity—are all God's external glory, it is true, but His external glory is in no wise the motive of His creative activity, nor does it consist in His aggrandizement, but solely in the benefits which we willingly receive.[9]

Fundamental Truths

Once the deep implications of the principle of divine communication have been grasped and accepted, our essential duties of praising, reverencing, and serving God, without which all of our activity in any walk of life is valueless and barren, are purified from all perversion and assume a richness which makes them supremely desirable and attractive.

Our praise of God, St. Thomas teaches, is in no wise causative; it is only an expressed recognition of the truth that we are completely dependent on Him for all our goodness and happiness, now and forever. On the contrary, when God praises or blesses a creature, His blessing is causative and pours out goodness into us. Our praise of God is only the bedrock humility of our essential nothingness apart from Him, the recognition that in Him alone, by Him alone, and through Him alone, we exist, move, and have our being. It is, then, an utterly pagan attitude, a complete perversion of truth, if we ever imagine that our praise of God affects Him by adding to His happiness, or that it was in any way the reason or motive of His creating us. According to St. Thomas, our praise of God is nothing but truth, the truth of our nothingness apart from Him; the truth that our final perfection and happiness lie only in Him; the truth that we cannot take even one step on the arduous way back to Him, which is not His absolutely unselfish gift to us.[10]

Likewise, our duty of reverence, which is a salutary composite of filial love and fear, is totally to our benefit, not God's. Without any possibility of equivocation or of misunderstand-

ing his clear meaning, St. Thomas writes: "We manifest our reverence for God, not for His sake, since He is infinite God to whom nothing can be added by our acts, but for ourselves, because in reverencing Him, our hearts are fixed on Him, in whom alone our perfection consists."[11]

Similarly with regard to our service of God. To serve is to fulfill the will of another. But God's will concerning us, as St. Thomas delights to point out, is totally different in its motivation from the will of even the most perfect creature. Not even mother-love, the highest expression of altruism which we ordinarily experience, can act without, in the very act of giving, finding itself increased and made more perfect. Beyond the facts of empirical observation, this is true in the case of the Blessed Virgin, and even of the sacred humanity of Christ, who grew, as man, in wisdom, age, and grace before God and man.

God's will, whose sole possible motive is His infinite and undiminishable goodness, simply cannot act to acquire anything whatsoever for Himself. God can only give, according to His plan of infinite wisdom, based on infinite sanctity and truth. When, therefore, we say that our primary duty in life is to serve God, we can only mean that it consists in fulfilling His will, *which cannot acquire,* but can only communicate. Our duty of service, in accord with the solemnly defined dogma of God's absolute immutability and the teaching of St. Thomas, consists solely and totally in receiving willingly from God what He wants to give—namely, Himself—precisely as in His divine providence He attracts us to Himself sweetly and powerfully. Dogmatically, the famous motto of Saint Ignatius, *Ad maiorem Dei gloriam,* which epitomizes the entire spirit of his Spiritual Exercises, can suffer no other interpretation.

The only alternative to serving God—that is, receiving from Him willingly what only infinite goodness could devise for our happiness—is deliberately to fall back into ourselves, and, living a lie, to try to derive from the emptiness of our intimate relation with nothingness that happiness for which alone we have been made by our loving God.

How eager we and all men would be to serve God, if only we realized the profound truth of the divine paradox that we have

been created to receive, not only something, but everything—God Himself in His Trinitarian life—for the nothingness from which we have been drawn by omnipotent Love, and to which alone we can claim any right. If these fundamental truths, derived from the principle of divine communication, were realized in all their dogmatic richness and practical implications by Christians, the awful insincerity and hypocrisy of our age, so distressing to the Christlike and fatherly heart of Pope Pius XII, would be dealt a death-blow. Our own lives would be elevated and transformed from their comfortable mediocrity; and all our activity would be what it is divinely intended to be—the work of God in us showing forth unmistakably to the world that infinite goodness, which is the first cause and the last end, the Alpha and Omega, of all things.[12]

THE INCARNATION AND THE KINGSHIP OF CHRIST

". . . that I may not be deaf to His call, but ready and diligent to fulfill His most Holy Will."

All that we have seen of the work of God as Creator is incomparably deepened and enriched by the revelation of the work of God, made man for our salvation. But revelation itself is not ultimate salvation; the two are separated by the whole complex process of time and history, by the Incarnation of God in a human nature, by the incarnation of man in the myriad changes and fluctuations of material forces, and by the painful effort of human nature, aided by grace, to subordinate matter to spirit, and to allow spirit to be filled "unto all the fullness of God" (*Eph.* 3:19).

The day of Christ's inevitable triumph in the complete and glorious redemption of His members will not arrive until the absolute, unchanging, and transcendent truths of Christian revelation have been lived dynamically, preserved inviolately, and cherished heroically, not in a vacuum nor in an undisturbed atmosphere of speculative contemplation, but in time, in the terribly vital struggle and conflict centered in every single human heart, and in the cruel clash of tensions between individual and community interests, between national and international welfare. We cannot by our own strength win in this awful struggle involving eternal life or eternal death; we

must have a share through Christ in the very life of God; we must become permeated with the mind and heart and motivation of Christ, if we are to avoid eternal failure.

Can we apply the principle of communication to Christ's motivation? Does not this principle, as outlined and applied to our fundamental duties of praise, reverence, and service seem to be confronted with an insuperable obstacle in the life, teaching, and example of Christ? Did He not point out as the highest goal and aspiration of Christian life that we should be perfect as His heavenly Father is perfect, and was not the *whole purpose* of Christ's life the *glorification* of His Father? Did He not in turn command as His absolute right of Kingship that we should also glorify Him as He glorifies the Father? Does it not then seem to follow that both the Father and Christ seek and demand their own glorification as *an acquisition to be derived from our service?* Consequently, is not the principle of communication false and pernicious? The answer to these questions depends obviously on Christ's motive for glorifying His Father and on His motive for desiring to be glorified in us. The proper understanding of Christ's motivation is, in turn, the key to the meaning of His exhortation that we be perfect as the Father is perfect.

Motivation of Christ

Again, we turn to St. Thomas. Christ in His human nature is a finite being, a creature elevated to the ineffable dignity of being assumed by the Second Person of the Most Blessed Trinity. As finite, Christ's entire humanity, His soul and body, have the same relationship to nothingness that we have. Through absolutely no antecedent merit nor any predisposing factor whatsoever, but rather, due to the ineffably munificent out-pouring of divine love, this Sacred Humanity was not merely drawn from the abyss of nothingness by creation, but was also gifted from the first moment of conception with the personality of the only begotten Son of God.

Christ's human mind, never for an instant without the face-to-face vision of God, was aware as no other man, no angel possibly could be, of the nothingness of His creaturehood apart from God's creative love, and of the utterly extravagant gratuity of the divine anointing which united His human nature

substantially to the Son of God. Christ knew that nothing in His human nature called forth or in any way attracted the gift of its Deification; He saw, on the other hand, with intuitive vision, the motivation of the Blessed Trinity, a motivation founded solely, founded intrinsically and lovingly on infinite goodness; a motivation, moreover, founded on an inexpressibly perfect freedom, because the humanity of Christ could not possibly add one whit to the eternally infinite happiness of the Blessed Trinity's personal and mutual communion.[13]

Therefore, Christ glorified His heavenly Father in the exquisite love of His Sacred Heart and in the total holocaust of His Body and Blood; therefore, He praised the Father with a humility of truth which we can never attain; therefore, Christ's praise of His Father was expressive of the truth that His human nature had received the highest gift possible in the infinite range of God's freedom and goodness. Can we imagine the human mind of Christ even for an instant entertaining the blasphemous thought that His unceasing human praise was the eternally foreseen motive which had moved God to confer this marvelous gift, or that His human praise in any way accrued to His Father's advantage and increased His infinite happiness?

Christ's reverence for His Father differed from ours only in this, that He could not possibly fear the loss of His Father's good pleasure, the dissolution of the Hypostatic Union; but He did not consider this tremendous grace of impeccability as due to His human nature; He recognized its source in God's goodness alone.

Christ's service consisted in fulfilling His Father's will, the salvific will, which desires all men to be saved through the Kingship of Christ over His Mystical Body. Christ served His Father by humbly accepting His destiny as Saviour as a gift of God and by conforming His human mind and will to the exigencies of the divine economy of salvation, instead of devising His own plan. Having received in His human nature by pure gift everything, the highest that even God can give, He became willingly the humble instrument of the divinity, which alone could restore to fallen men their pristine dignity of God's beloved children. Christ knew that the slightest, almost inaudible sigh of His Sacred Heart was worthy of being

God's unique instrument for saving a sinful race, but He accepted from the beginning the hard and thorny way of the Cross, because, in the eternal designs of infinite wisdom, this way would be more to the advantage of us, His Father's adopted children, His brothers. Having received all from God, He could desire no selfish advantage from us whom He came to save. Because in God, and only in God, was His perfect treasure, His Sacred Heart could cry out with perfect selflessness: "I came, not to be ministered unto, but to minister unto others."[14]

We now have the answer to our initial question, an answer which, far from undermining the principle of communication, strikingly illuminates and corroborates it; Christ's motive for glorifying His Father with every breath of His life was the *recognition of truth,* the ecstatic vision of God's goodness which had drawn His human nature from the abyss of nothingness and made it the nature of an Incarnate God. Christ's motive for desiring us to glorify Him was this: His heavenly Father had made Him in His human nature the unique channel of Redemption, the "first-born of all creatures" to be admitted into the family of God; accordingly Christ as man desired to share divine life with all men, actually to produce this life in their souls as its unique source under God; Christ's glory, then, consists *entirely* in our *receiving willingly* what He came to minister to us, *His own divine life.* But we cannot receive this gift, unless we recognize its source and embrace the means which alone unite us to Christ, and through Him, to the Father. In the words of the liturgy, "We praise thee, O Christ, and we bless thee, because by the holy Cross thou hast redeemed the world." We do not glorify, praise and bless Christ, because He came seeking honour and recognition as an accidental, but very real complement to His infinite dignity. Our praise and glorification of Christ have always been and will always be transferred by Him to the source of all goodness, to the fountain-head of all love, to His heavenly Father from whom He has His origin both human and divine, and from whom we too have been given the power through Christ to say: "Our Father!"[15]

The Spirit of Christ's Kingdom

The principle of divine communication, applied to the In-

carnation, constitutes the living spirit of the Kingdom of Christ; it has been stated, not in metaphor nor in richly expressed illustration, but in the white light of Catholic dogma, the expression of eternal truth. The spirit of the Kingdom is to be perfect as Christ and His Father are perfect, not indeed with the unlimited and unchangeable perfection of the Godhead, nor yet with the awful dignity and sanctity of the Hypostatic Union, but by receiving willingly, as "the pearl of great price" the call of our King to share, by pure gift, in His divine life.

If we are indeed living members of Christ's kingdom, if we have accepted wholeheartedly the principle of divine communication, we shall share in Christ's unselfishness; we shall recognize humbly that in His gift of Himself and the gift of His Father, sealed with the abiding presence of the Holy Spirit, we, who of ourselves are nothing, have everything; we shall grow in the realization that God's only desire, revealed and manifested unmistakably to us in Christ, is that the divine life within us, which is the very life of Christ hidden in God, may daily increase, until it shall break the bonds of flesh and blood, and shall blossom forth into the splendor of the unending vision of our Triune God completely unveiled.

The outstanding member, i.e. the *insignis* of Christ's Kingdom is one who is so lost to self in the possession of God, so completely in love with God the Giver, that his love overflows, as a faint imitation of divine love; he is one who desires with the very desire of God Himself, through His charity diffused into our hearts by the Holy Spirit, that all men may receive what we have received, the only enduring gift that God wishes to give, because it alone is worthy of Him—Himself. If we wish to signalize ourselves in the service of Christ, we shall live in an atmosphere of constant mortification, we shall take up our cross and die to ourselves daily, but *only* in order that we may be the more firmly rooted in Christ and receive a greater share in His divine life; no other motive of self-denial is Christian. We shall give ourselves over completely to activity seemingly without limit, but we shall be always keenly aware that this activity, no matter how superficially successful, is utterly worthless, sterile, and even pernicious, unless it is a living instrument of God's diffusive goodness, a powerful attraction of souls, not to ourselves, but to the loving God who

is using us as ministers of reconciliation (*I Cor.* 4:1; *II Cor.* 5:18).

Even as Mary, the Mother of Divine Grace, so mastered this principle of communication that God found her worthy to be the unique channel of His greatest gift to men, so we, in the measure that we grasp this same principle and live by it, will be found worthy to do the work of God. And our worthiness, under God, will be measured precisely by the degree of our realization that only in Christ are we truly great; only through Christ and from Christ have we anything worthwhile to give to others. We are truly Christians, we are really doing perfectly the work of God, only when we have made our entire lives, in thought, word and deed, a living prolongation of Mary's prayer: *Magnificat anima mea Dominum . . . quia fecit mihi magna qui potens est: et sanctum nomen eius.*[16]

THE PASSION AND DEATH OF CHRIST

"He that spared not even His own Son, but delivered Him up for us all, how hath He not also, with him, given us all things?" (*Rom.* 8:32)

In the third week of his Spiritual Exercises, St. Ignatius confronts us with the awful and unrelieved spectacle of a broken-hearted God, giving, until even infinite love and infinite wisdom could find no more to give. Here, we see the uncompromising truth of St. Thomas' great principle of divine communication, which for all eternity will be a stumbling block of stupid folly to the proud, and the unique source of salvation for the truly humble.

"Why, why?" The narrow confines of the human heart, wedded to self-love and impeded by the senses from the vision of divine charity, need the light- and life-giving grace of faith to grasp even feebly the utter prodigality of a merciful God, who could so love a sinful race as to make His only begotten Son a worm and no man, that by His death we might live with the justice of God.

"All this for me?" is the constant reflection of St. Ignatius. It must be ours, as, following the Ignatian method, we proceed from the application of our senses and imagination before the scene of Calvary, and ascend to the spiritual order of motivation.

Perhaps no one has penetrated more deeply into the motivation of Christ's passion and death than St. Thomas. Despite the eminent place of the humanity of Christ in the work of our redemption and salvation, St. Thomas' doctrine, which is identical with St. Paul's, is fundamentally and radically theocentric. It is absolutely true that the Cross of Christ is actually the unique means of salvation. But the physical aspects of the sufferings and death of Christ are quite secondary; these sufferings could have been greater or less, and derive their sole efficacy for our salvation exclusively from the charity of Christ's Sacred Heart which willingly embraced them.

The Divine Plan

The first essential question to be answered, then, is: why did Christ embrace willingly and accept lovingly the Cross? Was it His own plan, the plan of a loving Son wishing to repair, as it were secretly, the outraged majesty of a loving Father, by presenting Him as a *fait accompli* with an example of unparalleled devotion which would outweigh by its infinite dignity the indignity of all possible sins?

What was the motivation of Christ's charity; what prompted Him to undertake willingly His awful Sacrifice? St. Thomas answers simply: it was entirely the initiative of the Father which impelled Christ to embrace freely the total oblation of His sufferings and death for us. Neither the Jews, nor Judas, nor the High Priests, nor Pilate and Herod, nor the sin of Adam, nor the countless sins of the sons of Adam—none of these had the slightest power to hand Christ, the omnipotent Son of God, over to His torturers or to condemn Him to death. Again, with the simplicity of genius, St. Thomas states: it was the Father who delivered Christ over to His death.

How was this done? In a sentence, which should be the key for our proper understanding and deeper penetration of the redemption, St. Thomas continues in pregnant phrases which deserve long hours of reflective and assimilative prayer: first of all, by decreeing that His divine Son should be made man; secondly, by inspiring into His human heart that affection of charity, whereby He would willingly and freely undergo death for men; therefore, *only through the initiative*

of the Father can Christ be said to have handed Himself over of His own will to His death.[17]

The series of "Whys?" which must be answered, if we are to appreciate ever more fully God's love for us, must be pushed back further. Why did God the Father will that we should be redeemed only by the bloody way of His Son's complete oblation for us? Was it because of a real loss sustained by God from the sins of men? Did the honor, of which God was deprived by sin, set up such a disequilibrium in divinity, that the tension between divine mercy and charity on the one hand, and divine justice on the other, could only be relieved by the death of an Incarnate God?

St. Thomas, by removing from theology the Anselmian notion that the Incarnation and death of Christ were necessary for the complete remission of sins, rejects absolutely all tentative solutions of this kind. He had too lofty a vision of God's transcendence to picture Him offended by sin as man is offended by the personal affront of a fellow-man. St. Thomas even went so far as to define divine offense as follows: "God is only offended by us inasmuch as we act against our own good."[18] Nothing that we can do in the line of intended insult or even of blasphemy can cause the slightest diminution of God's infinite happiness and self-sufficiency. As the great St. Augustine taught so forcefully, the only one hurt intrinsically by sin is the sinner himself.[19] Inasmuch as the sinner chooses sin instead of God, he chooses nothingness in place of plenitude; he seeks to find ultimate and complete happiness in the privation of the source of all goodness; he strives in vain to possess completely and exclusively for himself creatures which are nothing but the emptiness of a mirage apart from their relation to God; by his perverse act, the sinner condemns his whole being to a hunger and thirst for God, which may remain unslaked for all eternity; he chooses to live a lie instead of the truth of his radical and total dependence on the goodness of God who desires only to give, but can only share His perfection in accord with His infinite wisdom, truth and sanctity; it is utterly impossible that God should welcome into the intimate vision and familiar companionship of the Most Blessed Trinity the unrepentant sinner who has denied that God is the unique source of all goodness.

Our question still remains unanswered: why did God will that we be saved only through the death of Christ? Quite clearly, the reason cannot be found in God's utility or aggrandizement: "God the Father did not spare His Son because He sought some advantage for Himself who is God infinite; rather, *because of our utility,* He subjected His Son to His passion."[20] In what does this utility consist? The germ of our answer must be sought and found in the fundamental truth so frequently emphasized by St. Thomas, and so often passed over too rapidly, not only in retreats, in ascetical and devotional books, and in the practical instruction of Catholics, but even in theological manuals: Christ died primarily to remedy, not the actual sins of Adam's posterity, but the racial sin of Adam as it is transmitted to each one of us by natural generation. But the sin of Adam in his posterity is essentially the loss of supernatural life, and the physical impossibility of attaining our unique destiny, which remains the Beatific Vision. Moreover, original sin in us is in no wise due to our personal fault or the responsibility of our personal will, but solely to the sinful act of Adam's will.[21]

Restoration of Supernatural Life in Man

Therefore, according to St. Thomas, Christ died primarily to restore divine life to a race powerless to attain its supernatural destiny because of the sin of Adam alone. Now, although God is infinite simplicity, there exist a perfect order and harmony of cause and effect in the created objects of His eternal decree of redemption, and this order depends solely on His infinite wisdom. We know from the New Testament that God's salvific will did not cease with the sin of Adam, but endured for the whole human race despite original sin. Christ was predestined from eternity; His passion and death were to be the unique means of imparting to the sons of Adam that divine life, which they would have received by pure gift at the moment of conception, had not Adam sinned.[21]

Did not Christ die also for the sins of all men to the end of time, and not merely for the sin of Adam in us? Obviously, He did; this is a revealed truth.[22] But this revealed fact, that God willed the death of Christ to be an efficacious remedy for all possible sins, does not touch the question of ultimate divine

motivation; it should not, above all, be taken to mean that *God was motivated by His foreknowledge of actual sins* to decree the death of His divine Son. Such a motivation of the divine will can and must be excluded with certainty, from the following theological consideration, based on revealed truth.

The death of Christ on the Cross was decreed absolutely, with utter gratuity, and independently of God's foreknowledge of even one single actual sin in the descendants of Adam. How can this possibly be true? We answer: because of the revealed doctrine of God's salvific will; all theologians now agree that, after the sin of Adam, all men who are capable of sinning (i.e., those with sufficient use of reason) receive an actual grace, really and physically inhering in their wills, before they sin. But all of these actual graces after the sin of Adam are graces of Christ; they are conferred solely because of the foreseen merits of Christ's passion and death. If this is true, the death of Christ was decreed by God absolutely and before His decree to give graces, which are exclusively due to the actually foreseen merits of Christ as effects are due to their causes. God simply could not confer graces merited solely by Christ's death, unless the death of Christ were decreed absolutely and before the decree of conferring the graces themselves. Consequently, by virtue of God's sincere will to save all men, every single sin of the sons of Adam, which ever has been, or ever will be committed to the end of time, must be the rejection of a grace of Christ actually conferred and existing in the human will before the sinful choice is made. God, therefore, (if indeed He has a salvific will) cannot foresee any actual sin of the sons of Adam except as the rejection of a foreseen grace actually existing in the human will before the sinful act; He cannot foresee this grace as actually existing, except as the effect of Christ's death, actually foreseen and decreed absolutely, because it is the sole meritorious cause of all these graces.[23]

This may all be summed up in the principle of St. Thomas phrased so trenchantly: *Deus vult ergo hoc esse propter hoc; sed non propter hoc vult hoc.*[24] God willed that the passion and death of Christ should be an efficacious means of remitting all possible sins to the end of time, but He was not, and could not have been motivated in His absolute decree that Christ

should die, by any foreknowledge of these sins as actual: ". . . labor with the Gospel according to the power of God, Who hath delivered us by His holy calling, not according to our works [either good or evil!], but according to His own purpose and grace, which was given us in Christ Jesus before the times of this world" (*II Tim.*, 1:8-9).

Life Hidden with Christ in God

Our question, then, as to God's motivation still remains, but the answer can only be found in the recesses of divine love, or, in what amounts to the same, in the mystery of our supernatural elevation to the life of God. St. Thomas answers that God willed our redemption through the passion and death of Christ, because this was the best means which infinite love could devise to bring men to a lasting and solid conviction of their supernatural destiny to the Beatific Vision, to a share in the very life of the Blessed Trinity.[25] For our humility, although we possess by baptism the same supernatural dignity as sons of God which Adam lost, we have not the same consciousness of our internal splendour, and, above all, we have not the same almost angelic strength to ward off temptation and to avoid eternal death. But these internal bulwarks of Adam's preternatural integrity were not immune from the shattering forces of almost diabolic pride. We, as Christians, from the first dawn of reason are generally too exposed to a living awareness of our own insufficiency, our sensuality, our waywardness, and our pride, to rely for long on ourselves, as both Satan and Adam did. Christ dwelling within us, Christ, the Vine whose life-giving grace fills our souls, Christ the Good Shepherd searching for us with tender solicitude when we have gone astray, Christ who came only to minister unto us that we might have His divine life and have it more abundantly—He, it is, who superabundantly makes up for Adam's marvelous interior harmony and equilibrium, which an all-wise God has chosen not to restore to us, because He has seen that it is better for us and more to our eternal advantage, that we place all our hope of conquering the world, Satan, and ourselves in Christ and in Him alone.

Truly the Church is gloriously justified in crying out on Holy Saturday: *O felix culpa quae meruit talem et tantum redemp-*

torem. No longer will men find it impossible to conceive that their nothingness has been elevated to the dignity of divine life hidden with Christ in God, no longer will they think it incredible that they are destined to see God one day face-to-face, if once they shall have grasped the motivation of the heavenly Father, and of Christ Himself in His passion and death. If infinite love can pour itself out for us in the ignominy of Calvary, cannot that same love transform, and divinize, and make sons of God even the most ungrateful and sinful sons of Adam?[26]

In this perspective of our redemption and of divine motivation, sin stands forth in all its stark repulsiveness. Sin can no longer be even conceived as an intrinsic damage or loss inflicted on God; rather it is the blasphemous assertion of an independence, which is diabolic in the intensity of its ingratitude and in the perversion of its error. Sin is seen to be what it really is, the choice of the awful alternative to God, which is inherent to our freedom. We can either freely allow God to fill us with the plenitude of divine life, for which alone He has created and redeemed us, or we can deliberately embrace the nothingness which we are by ourselves, and worship our hollow emptiness in place of God, and receive from it the only reward that it can give, the gnawing and corrosive torture of the damned.[27]

For those who grasp and live the principle of divine communication as revealed in the passion and death of Christ, the following statement of St. Thomas forms an admirable summary: "In giving Christ to us, has not God given us everything; the Three Divine Persons to enjoy fully in heaven, men and angels as our companions on earth, all creation for our use, not only prosperity, but also adversity? All things are ours, we are Christ's and Christ is God's."[28]

CONTEMPLATION TO GAIN LOVE

> "All is Thine, dispose of it according to Thy will. Give me Thy love and Thy grace; for this is enough for me."

Even as the Spiritual Exercises find their consummation in the *Contemplatio ad amorem,* so the principle of communication is the circular movement initiated by divine love and cul-

minating in the union of the Church Triumphant in the face-to-face vision and embrace of infinite charity.

Critics of the Exercises have made almost a *cliché* of their unwarranted assertion that St. Ignatius reserves his consideration of charity, the greatest of the virtues, to the end of the retreat. This type of disparagement, authoritatively rejected by Pius XI,[29] could be set forth seriously only by those who have a false concept of the only possible theological motivation for loving God; and this false concept, in turn, is derived from failing to consider the entire four weeks of the Exercises in the light of the principle of communication.

From his very first consideration, "The Principle and Foundation," first and foremost in the mind of St. Ignatius is his dominating and controlling idea of the *Bonitas Fontalis*, the infinite ocean of divine goodness, which alone motivates God to share His perfection through creation, and to shower lavishly the unspeakable gift of divine life on the creatures of His hand drawn from nothingness. The goodness of God, stressed in the Foundation as the sole possible motive of God, is concretized in the person of Christ the King, elevated in His human nature loftily above the choirs of angels by the Hypostatic Union, joined by the perfect bond of the Holy Spirit to His beloved Father, sharing the lowliness, the monotony, the hardships, the sorrows, and even the death of men, with a humility surpassing our comprehension, that He might show us the way to the Father and bring forth in our hearts the seed of divine life, born of the charity of God, and tending to the consummation of perfect union.

St. Ignatius' contemplation *Ad amorem*, then, is not a rude and abrupt intrusion of an ideal and a goal totally foreign to the rest of the Exercises. It is rather the complete flowering of the seed of perfect charity planted in the Foundation; protected and safeguarded by the considerations on sin, death, hell, and judgment; brought to an integrated and sturdy maturity through the contemplations on Christ's life, death, and resurrection; strengthened and radicated more deeply in our souls by the great meditations on The Kingdom, The Two Standards, The Three Classes of Men, and The Three Degrees of Humility; and, finally made manifest by contemplating the dazzling splendour of that uncreated beauty and goodness, of which it is the supernatural image and likeness.

It is St. Ignatius' ardent desire that in this contemplation we may imprint so deeply on our souls the infinite love of God for us, that for the rest of our lives we shall need no stimulus of fear to goad us to virtue, no motivation to sanctity except the interior law of love which is the heart and soul, the epitome of the Exercises, as well as the genuine spirit of that Society, which St. Ignatius desired to be, not only in name, but also in truth, the Society of Jesus.

However, this goal of the entire Exercises can only be attained, if the contemplation receives constant illumination from revealed truth; here above all, if the principle of divine communication is applied in all its richness, our whole life can easily become a holocaust of perfect charity, responding generously to the outpouring of infinite love in Christ Jesus.

Divine Love

We can never reach this perfection, however, until we grasp with profound humility the essential truth of Christianity that there is nothing in us which is, of ourselves, lovable. It is only because God has first loved with a transcendent love totally independent of us, utterly unattracted or motivated by us, that we exist, that we tend toward Him, and can find our rest only in Him. As St. Thomas, echoing the beloved disciple St. John, delights in pointing out over and over again, the love of God is the only love which is not solicited by previously existing goodness; God's love is the only love, which, instead of being drawn and attracted by some external goodness to be acquired, creates goodness out of nothing and pours it forth from the undiminished fountain of infinite perfection. The fundamental truth of Christianity—the fact of our total dependence on God—is synonymous and identical with the truth that God's love alone is the source and the goal of our being.

Granted, then, that we are in no wise the motive of God's love, why has He loved us to the lavish degree of making us members in the Mystical Body of His only begotten Son? There can be only one answer; because God can only give; because He has no potency whatsoever to acquire even the slightest perfection; because, totally without needs, He is ineffably free to give in accord with His providence; because, by a *completely gratuitous* decision, motivated *solely* by His

internal and immutable goodness, He has freely chosen to pour into our nothingness the highest gift that even He can give—His own divine life, a supernatural share in His perfect happiness.

The Perfection of Man

What does He wish from us in return? He wishes only that we serve Him, that we fulfill His will according to the motivation which prompted Him to create us and to re-create us unto the image of His beloved Son. He wishes, first of all, that we cooperate with Him by receiving willingly what He wants to give, in accord with His infinitely wise plan. Here, there can be no question of selfishness on our part in fulfilling God's will, no disorder whatsoever, but only the humility of truth, which recognizes that creaturehood in relationship to God can only mean *receiving;* or as St. Augustine stated so forcefully: "You imagine that you are making some return payment to God? In reality, you are only receiving more from Him."[30]

It is utterly absurd to imagine that anything finite can exercise any causality on our infinite God. It is the insidious heresy of Pelagianism, if we grant that our initial existence is a gift of God, and then try to convince ourselves that our activity is not also His gift, that our virtue is His aggrandizement, and that our sanctity is a prize eagerly coveted by a God seeking to acquire the admiring praise of His creatures. In his constant refrain, that God intends His external glory not for Himself but for our utility and benefit, St. Thomas is the faithful disciple of the great St. Augustine, crying out: "By so much is a man more like unto God, by the degree to which he is removed from any desire or seeking of glory."[31] It is then essential for our sanctity that we desire for ourselves eternal life with Christ in God, because from all eternity God has willed this glorious destiny for us. It is equally requisite that we conform our lives in all their free choices to the directives of infinite wisdom, pointing out the path which alone can lead us to salvation.

We can now ascend a degree higher in our quest of perfect charity, and ask: what is the moving power of God's outpouring of His gifts? For we must not only will what God wills; we must also strive to will it for the same reason which moti-

vated him.[32] We find God's motivation exclusively in the all-lovable, internal, and unchangeable goodness which is Himself. In Him alone is the fountain-head of our initial being and of our consummated perfection. He, then, alone is worthy of our complete love, the total and irrevocable surrender of our wills. In this complete oblation of our emptiness, we lose nothing to gain all; we desire, in the words of St. Paul,[33] "to be filled unto all the fullness of God," because He, who can only give, invites us, attracts us, and entreats us sweetly but powerfully, to lose our hearts, to detach them from everything created, and to center all our affection, all our devotion on that ineffable goodness and beauty, in which alone our Triune God possesses infinite happiness. Here is the pinnacle of sanctity and of perfection—the love of God for the same reason that He loves Himself with an infinite love: because He is infinite goodness.

However, unless we have made the principle of divine communication a part of our very being through humble and persevering prayer, the insidious question will keep coming back: "But surely God expects, demands, and was motivated by a desire of acquiring some greater return from us than our love, which is, after all, His gift?" The cynical, materialistic, commercial-minded spirit of our age, gauges every promise, every offer, by the promptings of self-interest: "How much is this going to cost *me*? What hidden returns must *I* make?"

In return for His infinite love calling us to the all-holy intimacy of the very life of God, what return does He expect from us; what can we add to His infinite riches and happiness to make His giving worthwhile? In the words of the Psalmist: "What return shall I render unto the Lord for all that He has rendered unto me?" And the answer to these questions—an answer which epitomizes the principle of communication—is given to us daily at the altar of Christ's complete oblation for us: "I will *receive* the chalice of salvation; with a heart full of praise, I shall call upon the name of the Lord, and I shall be saved from mine enemies."

This is all that God expects us to do, because this is all we *can* do as creatures. We can only cooperate, by disposing our nothingness through His prevenient grace, toward *receiving* more and more of His divine life—of Himself. God would

no longer be God, if He could receive some return from us; we would no longer be creatures, if we were co-partners of God.

Only by accepting completely the fact of our undeniable and indelible creaturehood, but in this very acceptance and in its interior power of transforming us through divine grace unto the likeness of God, can we become living instruments of omnipotent divine love. This essential humility is the exclusive stepping-stone to that lofty degree of charity, whereby we refer all that we are, all that we have, all that we hope to be, to God, the giver of it all. In this humility and charity, we possess even in this life a happiness which no human effort alone could achieve, and no diabolic power of man or Satan can destroy; we become a light illuminating those that sit in darkness and the shadow of eternal death, and pointing the way, not to ourselves, not to our own grandeur or renown, but to the Giver of all, our strength and our joy, to Him who wishes that all men may share in the same undiminishable and infinite riches which we have received in Christ Jesus.

By the principle of divine communication, we become identified in mind and will with the First-Born of God, who, having received everything through no merit of His own, burned with the consuming zeal of His Father's infinite charity to pour forth the Holy Spirit of Love into men's hearts.[34]

As it was divine charity alone which created the immortal souls of men; as it was divine charity in Christ Jesus which alone has reformed men from sin to their pristine image of the Father; so in this dark period of the world's history, men can still be saved from themselves and their own folly, only by divine charity, no longer as made manifest in the overpowering munificence of an earthly paradise, no longer as made palpable in the visible presence of Christ on earth, but by the charity of God in Christ, cogently and powerfully reflected in living human instruments of divine grace, in human hearts so completely transformed by the gift they have received, that they now share in the selflessness of their infinite Lover.[35]

NOTES

[1] *Acta Apostolicae Sedis*, XL (1948), p. 9: "Lo stigma, che porta sulla fronte il nostro tempo e che é causa di disgregazione e di decadimento, é la tendenza sempre piu manifesta alla 'insincerità'."

[2] *loc. cit.* "Non é Nostro proposito di descrivere qui specificamente le rovine prodotte da questo torneo d'*insincerità* nella vita publica; abbiamo però il dovere di aprire gli occhi ai cattolici di tutto il mondo—ed anche a quanti hanno la fede in Cristo e in un Dio trascendente—sui pericoli che questo predominio della falsità fa correre alla Chiesa, alla civiltà cristiana, a tutto il patrimonio religioso ed anche semplicemente umano, che da due millenni ha dato ai popoli la sostanza della loro vita spirituale e della loro reale grandezza."

[3] *loc. cit.*

[4] *Ibid.*, p. 11.

[5] cf. Pius XI, "Mens Nostra," *Acta Apostolicae Sedis*, XXI (1929), 689-706; English translation: "On Promoting the Wider Use of Spiritual Exercises," *The London Tablet*, January 4, 1930, or *The Catholic Mind*, February 8, 1930, *America Press*, New York: "If the Spiritual Exercises be extended everywhere through all the classes of Christian Society, and if they be diligently performed, spiritual regeneration will follow; piety will be enkindled, the forces of religion will be nourished, the apostolic office will unfold its fruit-bearing branches, and peace will reign in society and in the hearts of all." (*The Catholic Mind*, p. 57).

[6] cf. Henri Rondet, S.J., *Gratia Christi: Essai d'histoire du dogme et de théologie dogmatique;* Paris: Beauchesne et ses Fils, 1948, p. 15: "Mais l'homme peut prétendre se passer de Dieu pour atteindre sa fin dernière, soit qu'il se leurre sur la véritable nature de cette fin, soit qu'il se dresse orgueilleusement en face de Diu comme un être affranchi de toute tutelle supérieure, sinon pour échapper à la loi morale, se situer par delà le bien et le mal, du moins pour observer la loi avec ses seules forces."

[7] cf. Denzinger, *Enchiridion Symbolorum*, 1782, 1783, 1785.

[8] cf. Saint Thomas, *C. Gent.*, III, 17-18, and "The Ultimate Purpose of Creation according to Saint Thomas Aquinas," *Theological Studies*, II (1941), 53-83.

[9] cf. Pope Saint Celestine I, "Indiculus de gratia Dei," Denzinger, *op. cit.*, 134: "Quod omnia studia et omnia merita ac opera Sanctorum ad Dei gloriam laudemque referenda sunt; quia nemo aliunde ei placet, nisi ex eo, quod ipse donaverit"; cf. also St. Thomas: "Illud quod est volitum sicut finis est movens voluntatem, et perficiens eam: et sic nihil movet voluntatem divinam nisi Deus: sed illud quod est ordinatum ad finem est volitum ab eo sicut *effectum* a voluntate et *motum* ab ea; sicut patet in voluntate artificis quae est principium operationum ordinatarum in finem. . . . Deus non ordinat creaturas in finem bonitatis suae, quasi per eas suam bonitatem assequatur, sed ut ipsae creaturae divina operatione similitudinem aliquam divinae bonitatis acquirant. Quod esse non posset, nisi eo volente et faciente (in I *Sent.*, d. XLV, a. 2, ad 2, ad 4)". "Res vero creatae, quas Deus vult, non se habent ad divinam voluntatem sicut fines, sed sicut ordinata ad finem. . . . Nec tamen quia Deus vult creaturas, sequitur quod a creaturis movetur; quia creaturas non vult nisi ratione suae bonitatis (*De veritate*, q. XXIII, a. 1, ad 3, ad 7)." "Ad primum ergo dicendum, quod licet nihil aliud a Deo sit finis, tamen ipsemet est

finis respectu omnium quae ab ipso fiunt; et hoc per suam essentiam, cum per suam essentiam sit bonus (*Sum. Theol.*, I. q. XIX, a. 1, ad 1)."

[10] cf. St. Thomas, *In II ad Cor., lect. II.* cf. II, II, p. 91, a. 1 "Sed ad Deum verbis utimur [the same is true of mental prayer. cf. II, II q. 83, 9.2. "Utrum sit conveniens orare"], non quidem ut ei, qui est inspector cordium, *nostros conceptus* manifestemus, sed ut *nosmetipsos* et *alios audientes* ad eius reverentiam inducamus—et ideo necessaria est laus oris, non quidem propter Deum, set *propter ipsum laudantem:* cuius affectus excitatur in Deum ex laude ipsius," etc. cf. also esp. *C. Gent. III*, cap 119,120. "Exercentur ab hominibus quaedam sensibilia opera non quibus Deum excitent, sed quibus seipsos provocent in divina—quae non fiunt quasi Deus his indigeat, qui omnia novit et cuius voluntas est immutabilis et qui affectum mentis et etiam motus corporis non propter se acceptat; sed propter nos facimus ut . . . intentio nostra dirigatur in Deum et affectus accendatur; simul per haec profitemur Deum animae et corporis auctorem." For notion of Divina *Acceptatio*, cf. *De Veritate*, q. 27, a. 1. "Deum acceptare aliquem, vel, *diligere quod idem est*," etc. This chapter is a magnificent compendium of the doctrine of the Principle of Communication and destroys at its base the juridical notions of praise and glory, as if they were in any wise the motive of God's will, and not entirely *in nostram utilitatem*, etc.

[11] *Summa Theol.*, II-II, p. 81, a. 7.

[12] cf. St. Thomas, *Summa Theol.*, I, q. 19, a. 1, ad 1m; a. 4, ad 3m; a. 7.

[13] cf. St. Thomas, *op. cit.*, III, q. 2, a. 11.

[14] *Mc.* 10:45; cf. the comment of Jules Lebreton on this verse; "Tout le dogme de la Redemption est là." *La Vie de Jésus-Christ;* Paris; Beauchesne, 1947 (16th ed.), II, p. 151.

[15] *In Rom., C. VIII, Lect. VI.*

[16] cf. St. Thomas, *In Galat., C. VI, Lect. IV:* "Unusquisque enim in ea re gloriatur, per quam reputatur magnus. Sic qui reputat se magnum in divitiis, gloriatur in iis, et sic de aliis. Qui enim in nullo alio se magnum reputat, nisi in Christo, gloriatur in solo Christo."

[17] cf. St. Thomas, *In Rom., C. VIII, Lect. VI.*

[18] *C. Gent.*, III, 122: "Non enim Deus a nobis offenditur, nisi ex eo quod contra nostrum bonum agimus."

[19] "Ut bonus sit, Deus nobis non indiget, nec nobis tantum, sed . . . nec ipsis caelestibus, nec supercaelestibus, nec caelo caeli quod dicitur, indiget Deus ut aut melior sit aut potentior aut beatior" (*Enarr. Ps.*, 70, II, 6; *PL* 36, 896); "Ne putemus fratres charissimi quia beneficium praestamus Deo. . . . Non enim unde augeatur illi damus" (*Sermo* 117, 4; *PL* 38, 664); "Nullius peccatum aut tibi (Deo) nocet aut perturbat ordinem imperii tui vel in primo vel in imo" (*Conf.* XII, 11; *PL* 32, 635); "Et ideo nec angelus, qui cum spiritibus aliis satellitibus suis superbiendo deseruit obedientiam Dei et diabolus factus est, aliquid nocuit Deo, sed sibi. . . . Itaque nec diabolus aliquid Deo nocuit quia vel ipse lapsus est, vel hominem induxit ad mortem; nec ipse homo in aliquo minuit veritatem aut potentiam aut beatitudinem Creatoris sui" (*De Cat. Rud.*, 18;

PL 40, 333); "Nihil Deus iubet quod sibi prosit, sed illi cui iubet" (*Sp.* 138, I, 6-7; *PL* 33, 527-8); cf. also *Ep.* 102, III, 17, *PL* 38, 377; *Civ. Dei*, X, 5, *PL* 41, 282.

[20] St. Thomas, *In Rom., C. VIII, Lect. VI:* "Non tamen Deus pater filio suo non pepercit, ut ei aliquid accresceret, qui est per omnia Deus perfectus, sed propter nostram utilitatem eum passioni subiecit."

[21] cf. St. Thomas, *Summa Theol.*, III, q. 1, a. 4.

[21] bis cf. St. Thomas, *Ibid.*, q. 24, aa. 3, 4.

[22] cf. 1 *Tim.* 2:4.

[23] cf. St. Thomas, *Summa Theol.*, III, q. 49, a. 1, ad 3m: "Ad tertium dicendum, quod Christus sua passione nos a peccatis liberavit causaliter, id est, instituens causam nostrae liberationis, ex qua *possent quaecumque peccata* quandocumque remitti, vel praeterita, vel praesentia, vel futura; sicut si medicus faciat medicinam, ex qua possint quicumque morbi sanari, etiam in futurum." This doctrine shows forth the depth of divine love, and provokes us to gratitude, much more than if we imagine that God's *motive* in delivering Christ up to His death was the prevision of our actual sins. It is also a much more profound motive for avoiding sin. cf. Scheeben, *The Mysteries of Christianity*, (Herder: St. Louis, 1946, transl. C. O. Vollert, S.J.), pp. 344-56; Mersch, S.J., *La théologie du corps mystique*, (Desclée de Brouwer: Paris, 1946), Vol. I, pp. 302-22.

[24] *Summa Theol.*, I, q. 19, a. 5.

[25] *Ibid.*, III, q. 1, a. 2.

[26] cf. St. Thomas, *Comp. Theol.*, 201: "Non enim restat incredibile, quin intellectus creaturae Deo uniri possit, eius essentiam videndo, ex quo Deus homini unitus est, naturam eius assumendo. Perficitur etiam per hoc quodammodo totius operis divini universitas, dum homo, qui est ultimo creatus, circulo quodam in suum redit principium, ipsi rerum principio per opus incarnationis unitus."

[27] It is due solely to the incomprehensible depths of divine love, that we are offered the inestimable grace of making reparation to the Sacred Heart of Jesus, after we have made a mockery of His Cross by grievous sin. Only by a true miracle of divine condescension did Christ during His earthly life forego those connatural effects of the Hypostatic Union which would have made it impossible for Him "to be bruised," both in body and in spirit, for our offenses. We shall not grasp adequately the human tenderness of Christ's love for us, nor the profound implications of the theology of reparation, unless we keep in mind the following *dogma*, defined by the Second Council of Orange: "Ita sunt in *vite palmites*, ut viti nihil conferant, sed inde accipiant unde vivant: sic quippe vitis est in palmitibus, ut vitale alimentum subministret iis, non sumat ab iis. Ac per hoc, et manentem in se habere Christum, et *manere* in Christo, discipulis prodest utrumque, non Christo." (DB, 197.)

[28] St. Thomas, *In Rom., C. VIII Lect. VI.*

[29] Pius XI, "Mens Nostra," *America Press*, translation, p. 56: "In very deed, the excellence of spiritual doctrine altogether free from the perils and errors of false mysticism . . . the wonderful and lucid order in the

meditation of truths that follow naturally one from another . . . lead a man . . . up to the supreme heights of prayer and Divine love." cf. also Hugo M. de Achaval, *El Problema Del Amor En Los Ejercicios Espirituales De San Ignacio De Loyola;* Buenos Aires: Editorial *Verbum,* 1948, p. 167: "Ignacio no nos lega con ésta su obra maestra, ni un humanismo, la palabra es muy equívoca, ni una teoría, ni un libro siquiera; Ignacio nos lega un corazón que supo de amores, pero al cual el mismo Dios como dice la esposa de los Cantares, enseñó el amor: 'ordinavit in me caritatem'." (*Cant. Cant.* II, 4)

[30] St. Augustine, *Sermo* 333, 4; *PL* 38, 1466: "Certe retribuebas? Accipis, adhuc accipis."

[31] St. Augustine, *De Civitate Dei,* 1. 5, c. 14, *PL* 41, 158.

[32] St. Thomas, *De Malo,* q. 1, a. 5, corp.

[33] *Eph.* 3:19.

[34] St. Paul, *Rom.,* 5:1-4.

[35] The principle of divine communication as outlined in this article should be complemented by the brilliant and profound development of the same notions in the light of St. Paul by Jean Levie, S.J., "La méditation fundamentale des Exercises de Saint Ignace à la lumière de S. Paul." *Nouvelle Revue Théologique,* LXXXV (1953), pp. 815-28.

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POPE PIUS XI

In the Apostolic Constitution, Summorum Pontificum

"We regard it as certain that most of the ills of our days start from the fact that 'none considereth in his heart.' We deem it proved that the Spiritual Exercises, made according to the plan of St. Ignatius, have the greatest efficacy in dispelling the most stubborn difficulties with which human society is now confronted; and we have studied the rich crop of virtues that ripens today no less than of old in spiritual retreats, not only among members of religious congregations and the secular clergy, but also among the laity, and, what in our age is worthy of special and separate remark, among the working classes themselves."

Scholarly research in the Society's historical records brings to light the truth that dispels error and reveals an inner spirit which engenders pride.

Monumenta Historica Societatis Jesu (1894-1954)

E. J. Burrus, S.J.

Nineteen hundred and fifty-four marks 60 years since the first volume of the *Monumenta Historica Societatis Jesu* came off the press in Madrid, and 25 since the editorial staff transferred to Rome. With volumes LXXIV and LXXV in press, this collection of early Jesuit documents forms the largest and most important single source for the history of the Society.[1]

Its pages have been studied not only by the official historians of the various assistancies, provinces and missions, but by numerous other historians of more general Church history, or of a more limited biographical nature. Thus, Pastor drew, whenever possible, upon the *Monumenta* for his history of the popes beginning with Paul III. Further, members of the Jesuit Historical Institute in Rome collaborated with him on later volumes, even those that appeared posthumously. In another field, Father Brodrick, with his broad culture and irrepressible humor, has given us such

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[1] Some of the more complete accounts of the *Monumenta* are: D. Fernández Zapico, S.J. and P. Leturia, S.J., *Cincuentenario de Monumenta Historica S.J.* in *Archivum Historicum S.J.*, XIII (Rome, 1944), pp. 1-61; P. Leturia, S.J., *Historia y contenido de la colección documental "Monumenta Historica S.J."* in *Revista Javeriana*, XXXVIII (Bogotá, 1952), pp. 144-159; this same article appeared later with slight changes —mainly emphasis on the German participation in the work of the Institute—in *Historisches Jahrbuch*, LXXII (Munich-Freiburg, 1953), pp. 595-604, under the title *Geschichte und Inhalt der Quellensammlung "Monumenta Historica S.J."* Father Thomas Hughes, S.J. gave a brief account of the early Roman Institute in the Woodstock Letters, XXIV (1895), pp. 247-256, in the form of a letter from Rome and bearing the title *The Vatican Archives;* 40 years ago, Father Hughes wrote for Woodstock Letters an account of the first 20 years of the publication of the series under the caption *Monumenta Historica Societatis Jesu* (Volume XLIII [1914], pp. 293-298).

delightfully readable and reliable volumes as *The Origin of the Jesuits* (1940), *The Progress of the Jesuits* (1946), *Saint Francis Xavier* (1952), to mention but three, that draw copiously upon the volumes of the *Monumenta* and other publications of the Historical Institute.

Accounts of the various phases of Jesuit apostolate have all profited from the use of this collection. Thus, Farrell, Herman, Schröteler, Barbera are deeply indebted to the documents found in this series for their studies in pedagogy; Arens, Schurhammer, Leonhardt, Leite, Decorme, Astráin, for the missions; Dudon, Casanovas, Aicardo, Iparraguirre, Leturia, for Ignatius. Particularly through the scholarly Oblate Father Streit, *Bibliotheca Missionum* (1916 *ss*), the *Monumenta* have entered into mission bibliography. The series have given much direct and indirect help to such Protestant scholars as Boehmer, Van Dyke, and Sedgwick, making their lives of Ignatius more scholarly and favorable to the Society. But, above all, it has been for the inner spirit of the Society that the *Monumenta* are of capital importance. The numerous letters and other writings of Ignatius and Xavier, the critical edition of the Exercises, Rules and Constitutions, the reports from the mission front, pulpit and classroom, are all expressions of this inner spirit in the daily life of the Society.

The *Monumenta* extend their influence incalculably through the books, articles and apostolate that it has inspired. Thus, the critical edition of the Exercises has set off a veritable chain reaction in the written and spoken word: handy and accurate texts in Latin and Spanish which served as the solid basis for more exact vernacular translations (Esperanto included), commentaries using the notes of this and other volumes of the *Monumenta*, manuals of retreat for religious and lay people furnishing in turn the retreat director or missionary with the weapons each needs.

The present brief account will attempt to sketch the background of the foundation of the *Monumenta*, the activity of the editorial staff in Madrid from the inception of publication in 1894 and the work of the contemporaneous historical institute in Rome. It will record the transference of the Madrid staff to the Eternal City in 1929, the foundation of

the Jesuit Historical Institute, the publication of an historical review from 1932, and the inception of a new collection in 1941. In conclusion, a word will be said about a few of the more important publications of the Institute.

BACKGROUND OF THE MONUMENTA

A two-fold realization has gone into the publication of the *Monumenta*. First, many unreliable and inaccurate publications about the Society were due not to ill will but to the almost total lack of trustworthy sources, and scholarly refutation to numerous misstatements was to be found only in the documents. Secondly, it was mainly in the Society's own archives that the most abundant material would be found; this could be best studied and edited by members of the Society.

A. Archives of the Society

Providentially, already during the generalate of Ignatius, the more important archival material was preserved at central headquarters next to the Gesù.[2] The archives emerged almost intact in 1814 at the restoration of the Society; but with the uncertainty that resulted from the taking of Rome in 1870, they were transferred to central headquarters established at Fiesole near Florence. A few decades later they traveled first to Exaten and then to Valkenburg in Holland. With the Nazis poised to strike, the archives set out on a new journey in the summer of 1939, this time by sea to an Italian port and then overland to Rome to repose in the new Curia within the shadow of St. Peter's, a few days before the beginning of hostilities.

There are two main funds at the central headquarters today. The first is the archival material of the Curia proper; the second contains mainly the documents of the old Procurator's office. It is customary to designate the first, *Archivum Romanum Societatis Jesu,* and the second, *Fondo Gesuitico.*

The *Archivum Romanum* has furnished by far the greater number of documents for publication. The reason for this

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[2] G. Schurhammer, S.J., *Die Anfaenge des Roemischen Archivs der G. J. (1538-1548)*, in *Archivum Historicum S.J.*, XII (1943), pp. 89-118.

will be clear when it is remembered that it contains nearly all the extant correspondence from and to the Curia, the catalogs of all the provinces, the numerous reports from officials, the acts of the general and provincial congregations, general and particular histories of the Society, an entire section devoted to the lives of Ours, another to matters controversial, and a more important one to outstanding manuscripts of Jesuits. Add to these the autographed formulas of vows of thousands of Jesuits through the centuries, the death notices arriving from every part of the world and carefully filed, regulations on the studies of our schools, and one catches a glimpse of the wealth of material for the history of the Society.

Sections of special interest to the historian in the *Fondo Gesuitico* are the foundation of schools throughout the world and the more than fourteen thousand extant letters of those pleading to be accepted for the foreign missions—surely an impressive monument of the generosity, not to say of heroism, ever vital in the sons of the Society. There are letters from novices, professors of philosophy and theology, and preachers of fame. The pleas are penned by future martyrs, renowned explorers, eminent scientists, writers, but signed at the time for the most part by "a student of first year juniorate," or "still in regency," "in my third year of theology," "a tertian"; there is an occasional exuberant ending "en route to the missions."

B. Other Sources of Documents

But it is not only the historical treasures of the central archives upon which members of the Institute can draw. The Vatican Library and Archives are only a few minutes away. The Italian National Library is of special significance because its nucleus is the library of the old Jesuit Roman College confiscated in 1873. The Spanish Embassy to the Holy See possesses the library of the *Professa.* These together with numerous other libraries and collections make Rome the ideal center for the editing of the *Monumenta.* Archives and libraries in very many other cities, from Florence in Italy to Tokio in Japan, through their catalogs and the personal consultation of the members of the Institute, have made a gen-

erous contribution to the series, but it is the Society's own archives that constitute the really decisive source for the *Monumenta* and other similar publications.

C. Scientific Editing of Documents

To the Bollandists belongs the credit of first issuing a critical edition of some of the treasures of the central archives. Such was their 1731 edition of the Autobiography of Ignatius and other documents concerning the life and work of the Saint. The example of the Bollandists inspired the Spanish Jesuit historian, Andrés Marcos Burriel, to whom the history of America owes so much, to plan the foundation in 1750 of a research Institute in Madrid which would have initiated the work that had to wait for nearly 150 years.[3] The year seventeen hundred and fifty-five saw the removal of Father Rávago, Burriel's intermediary with King Ferdinand VI, and 12 years later Charles III expelled the Jesuits from all his dominions; the suppression of the Society followed in 1773.

In 1870 a young scholastic who had just finished his regency in Havana as Professor of Physics came to Woodstock to study four years of theology. He was José M. Vélez, destined to translate into reality the plans of over 100 years earlier. When in 1889 he saw the thousands of Ignatian letters in the central archives in Fiesole, he realized that the 1874-1889 edition of 850 letters prepared in Madrid by a staff of Jesuits of whom he was one, was completely inadequate and an entirely new edition would have to be undertaken. The General, Father A. M. Anderledy, seconded Vélez' plan.

In 1883, Johannes Janssen, author of the *History of the German People,* who had encouraged young Ludwig Pastor to write the story of the papacy from untapped sources, counselled another historian, Father Bernhard Duhr, S.J., not to attempt to write his history of the Jesuits in German-speaking countries until the main sources had been published. This advice of the learned prelate inspired Father Duhr to work out a plan for the establishment of an historical institute to edit such documents and sent the outline of it to Father Anderledy.

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[3] José Simón Díaz, *Un erudito español: el P. Andrés Marcos Burriel* (Madrid, 1949), especially page 35.

With Vélez' more complete edition of Ignatian letters in the making and Duhr's very practical plan before them, it is not surprising that the delegates to the 24th General Congregation in 1892, should unanimously request the new General, Father Louis Martín, to have the history of the Society published according to the more critical exigencies of the time. The history of the various assistancies would be written to serve as the basis for that of the whole Society.

FOUNDATION OF THE MADRID AND ROMAN INSTITUTES

To write such scientific accounts from primary sources, it was decided to found two distinct institutes: one in Rome, the other in Madrid. The first was to work more directly on the history of the various assistances; the second, to publish the historical sources until the death of Borgia in 1572. This series was called the *Monumenta Historica Societatis Jesu.* The Roman institute was guided by Father, later Cardinal, Ehrle, prefect of the Vatican Library, and made up of such well-known historians as Pollen, Hughes, Astráin, Duhr, Pastells, Gaillard and Tacchi-Venturi. The last, in the 93rd year of his life and 76th in the Society, is the only surviving member of the first Roman institute. Part of the staff was assigned to catalog the Jesuit documents reposing in various archives and the remaining members were to utilize their findings. But as the research scholar needs the inspiration imparted by published results and the writer, in turn, must have first hand acquaintance with the sources, the Roman institute as such was doomed to an early death, although the individual historians persevered successfully in their appointed tasks.

The Madrid institute, on the other hand, continued to work corporately publishing six volumes within a few years, five of the volumes under the guidance of Father Vélez. The years 1897-1913, with Father Cecilio Gómez Rodeles as Superior, are the golden age of the Spanish *Monumenta,* inasmuch as during that period thirty-six volumes appeared in rapid succession.

Father F. X. Wernz, General from 1903 to 1914, deserves

an honored place in the history of the *Monumenta* for his decision to continue the series beyond the original narrow limits. In 1911 several Jesuit historians in Rome advised that the editing of the *Monumenta* be done in the Eternal City and that the efforts of individual historians be coordinated through a real historical institute. Twenty-eight years were to pass before their recommendations could be put into effect.

TRANSFERENCE TO ROME

Father Ledóchowski's dynamic genius has left its impress upon every sphere of apostolate to which the Society dedicates itself. His deep interest in Jesuit history led him to encourage in every way the scientific publication of its sources. In the same spirit he decided upon the definite transference of the Madrid institute to Rome. Further, he initiated a most important section of the series, that of the foreign missions. He was inspired to take this last step by Pastor, who pointed out the need and importance of such sources for the general history of the Church.

HISTORICAL REVIEW FOUNDED

Father Ledóchowski's interest in the work, however, did not end here. He encouraged the founding of an historical review that would present the history of the Society in a scientific spirit, free from all controversy or propaganda. It would publish articles dealing with the Society for the most part prior to its suppression in 1773. The first number of this semi-annual review, the *Archivum Historicum,* appeared in 1932. The issues have continued uninterrupted to the present, even during the war years, forming a collection of 22 volumes with a general index for the first 20. The publication has an exchange list of over 200 historical reviews.

The impartial and international character of the review has won for it historians in every land, both as readers and as contributors of articles. The main European languages (English, French, Spanish, Portuguese and German) as also Latin offer a wide choice to contributing historians. Quotations and notes have no language restrictions.

Besides the articles on some phase or problem of Jesuit history, the review strives to offer as complete a bibliography as human diligence can compile. This handy reference catalog of *Jesuitica* lists other recently published bibliographies, the general history of the Society, then, according to countries and missions, the various forms of apostolate, such as pedagogy, literature and art, and lastly the numerous biographies of Ours. The bibliography is indexed for quick reference. Our historians, writers, teachers, lecturers, retreat and sodality directors, missionaries and many others will find this bibliography a copious, reliable and current catalog of all that pertains to the history of the Society. The Institute's 32,000 volume library owes much to the review section of the publication for obtaining current historical books.

Approximately 120 pages are devoted each year to reviewing the more important current books on Jesuit history. The last section of the review contains a brief chronicle of the activities of the Institute and the death notices along with bibliographies of the historians who have written on the history of the society.

A NEW SERIES OF PUBLICATIONS

In 1941 appeared the first volume of a new series published by the Institute. This series is designated *Bibliotheca Instituti Historici Societatis Jesu.* The most recent volume of the collection is the classic account of the Spirituality of the Society by Father Joseph de Guibert. Plans call for a minimum of two volumes a year. The publications are in the nature of monographical studies on the Society. Father Felix Zubillaga's history of the first Jesuit mission to North America and its tragic end in Spanish Florida opens the series. The same author also published the first volume of the *Monumenta* on the missions in the New World, those of Florida, and is now preparing the first of a series of tomes on Mexico.[4]

Besides the *Monumenta,* the historical review and the series

[4] The scholarly study by Fathers C. M. Lewis, S.J. and A. J. Loomie, S.J., *The Spanish Jesuit Mission in Virginia 1570-1572* (Chapel Hill, 1953) owes much to the two volumes on Florida by Father Zubillaga as the authors generously state in their preface.

of monographs, members of the Institute publish numerous other volumes and articles, issued either by the Institute (but in no special series) or by other publishers. All will call to mind the numerous publications of the Xavier specialist, Father Schurhammer, praised so highly by Father Brodrick in his life of the Apostle of the Indies. Father Wicki, co-editor with Father Schurhammer of the new edition of the letters of Xavier, wrote a scholarly life of the founder of the Sodalities, Father Jean Leunis.

MORE IMPORTANT VOLUMES OF THE MONUMENTA

In conclusion, a word about some of the more important publications of the *Monumenta*. The series opened with the *Chronicon* of Polanco, of special interest to all Jesuits because it contains his life of Ignatius and the history of the Society during the lifetime of the Founder. Seven years before the death of Ignatius, the first province in the New World, that of Brazil, was established. The documents pertaining to the early years of this province are being edited in the *Monumenta* by the well-known Portuguese historian of the Brazilian Province, Father Serafim Leite, author of the ten volumes of the colonial history of the Society in Brazil and of numerous other studies on the same area.

Mention has already been made of the new edition of the letters of Xavier prepared by Fathers Schurhammer and Wicki. Father Schurhammer has the first volume of the definitive life of Xavier ready for the press. Father Wicki besides publishing the life of Xavier by Valignano as the second of the monographs in the collection *Bibliotheca Instituti Historici Societatis*, has edited two volumes of *Documenta Indica* in the mission section of the *Monumenta* and has a third volume in press. Father Edward Hagemann of Alma College, formerly a member of the Jesuit Historical Institute in Rome, helped prepare the early documents for the *Indica* series. The Institute is indebted to Father Hagemann on another score; through the generosity of his parents, the tottering finances of the library were bolstered to allow for the purchase of needed books.

The letters and instructions of Ignatius were published

in twelve volumes; these together with the letters of the companions of Ignatius, Broët, Le Jay, Codure, Rodrigues, Salmeron, Laynez, Bobadilla, Fabre, and his early associates, Nadal, Polanco and Ribandeneira, constitute a precious legacy for every Jesuit. The Exercises, Directories, Constitutions and a series still in progress, *Fontes Narrativi* on Ignatius and companions edited by the present Director of the Institute, Father C. de Dalmases, are so many classic manifestations of the inner spirit of the Society.

MEMBERS OF THE INSTITUTE

A final word about the members of the Institute. From 1929 until 1953 they lived in the Curia. With the growth of the work, more space was needed. Father General graciously placed at their disposal the nearby retreat house, the former Barberini Villa, adjacent to and even connected with the Curia building. The largest number of historians are engaged in publishing documents on the missions: Father Schuette on Japan, Father Wicki on India, Father Sebes, now studying at Harvard, will prepare the series in the *Monumenta* on China; Father Zubillaga and the present writer are working on Mexican history, Father Egaña on Peru. Father Batllori, editor of the *Archivum Historicum Societatis Jesu,* has published several studies on Latin America, the most recent being his important study of the precursor of Spanish American independence, J. P. Viscardo. Father M. Scaduto is continuing the history of the Italian Assistancy begun by Father Tacchi-Venturi. Father Pirri is best known for his life of Roothaan and especially for his studies of the Roman Question. Father E. Lamalle was editor of the review for the period 1939-1950, and compiled its bibliography for nearly twenty years. The other members of the Institute have been mentioned in the course of this article. But the work of one and all has been made possible only through the competent and self-sacrificing work of a staff of devoted Brothers, coadjutors in the fullest sense of the term. Brother Amescoa has been assisting the Fathers since the Institute opened here in 1929 as *amanuensis* and librarian; Brothers Arana and Ferreira for nearly as long as expert *amanuenses,*

copying and deciphering the most difficult manuscripts. Other Brothers have come in more recent years to take care of the humbler but necessary tasks of the Institute. Not participating in the work of the Institute yet forming part of the same community, are the speakers of Vatican Radio. But I leave the account of this international group and their interesting apostolate for another time.

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Enemies in the Household

Perhaps nowhere more clearly than in mission lands, rich in souls, are the lines of battle drawn between the salvific will of God and the damnific desires of Satan. And one cannot help but feel that in this daily Armageddon, the devil reserves the choicest laurels of hell for America's bad Catholics in fields and seas afar. Bluntly, they are the missionary's sorest trial and greatest agony. His spirit suffers keenly as he witnesses the damage that they do upon the souls of those who would otherwise be Christ's.

Against the infallibility of Christ's Vicar pontificating from the very site of the tomb of St. Peter, they range the impregnability of their own personal prejudice. As quickly as they crush a cigarette they would gut the flaming charity of the harried missionary in the ashes of their spiritual isolation. Standing afar off, they view the challenging Faith of a simple Ulithi native with agnostic speculation. They would combat the dedication of the few with the defection and revolt of the many.

To the frankness of the truth they oppose the attitudinizing of hypocrisy and deceit. Modernistic Scribes and Pharisees, they have long since pushed even the chair of Moses aside. Neither in word nor in deed do they offer to our newly converted devotees of Christ, these Gentiles of the Farther East, anything but one more desolating witness to the ancient adage: *Corruptio optimi pessima,* "Corrupt a saint and you have a devil on your hands."

Yet for these also, after their brief and foolish day, there comes another: *Dies Irae, Dies Illa.* And one can only wonder, when sentence is pronounced, if there will be even one, except paradoxically the very natives they scandalized most in life, who will say: "May God have mercy on your souls."

Bishop Thomas J. Feeney, S.J.

Obedience

James B. Reuter, S.J.

Sermon delivered on the feast of St. Ignatius Loyola,
at Padre Faura Chapel, Manila, July 31, 1953

Four hundred years ago, on the twenty-sixth of March, 1553, Ignatius Loyola signed a letter to "the Brethren of the Society of Jesus who are in Portugal." He probably dried the signature with sand, folded the letter and sealed it, and gave it to a messenger, who carried it over the mountains by coach and horse to Portugal. Today that letter is read in every Jesuit house in the world, in every language, every month. It has become relatively famous as "the letter on obedience." This morning, on the feast of St. Ignatius Loyola, and on the four hundredth anniversary of the writing of that letter, suppose we meditate for a few moments on Jesuit obedience, as it was conceived in the mind of the founder of the Company of Jesus.

"It is the voice of God through human lips."

A man's approval or disapproval of this letter will vary in direct proportion to his approval or disapproval of religious orders. I say that your like or dislike of this letter will vary in direct proportion to your like or dislike of *religious orders;* I do not say that it will vary with your like or dislike of the *Society of Jesus;* because the doctrine contained in this letter, which has been branded as Jesuit obedience, might just as well be called Benedictine obedience, or Augustinian obedience, or Franciscan obedience, or Dominican obedience, because all religious take the same vow to the same God; we try to lay our lives on the altar in the same way; we give to God as best we can our whole heart, our whole soul, all our mind and all our strength. And every religious obeys the voice of God as it comes down to him through the lips of the superior. He may be a Benedictine superior, or a Carthusian superior, or a Carmelite superior, or a Dominican superior; he may be brilliant or dull; he may be gentle or rough; he may be charming

or rude—but always it is the voice of God coming down to the subject through human lips, and the way in which that command is obeyed is essentially the same in all religious orders. That is our common bond. All religious live and work and grow old and die under obedience.

It is true that Loyola *did* say: ". . . in true and perfect obedience I greatly desire that those who serve God in this Society should be conspicuous, and they should as it were be distinguished by this mark . . ." but he said that because of the peculiar nature of the company which he had founded. He looked upon the Jesuits as a little body of trouble shooters for the Holy See; it was "according to our vocation to travel to various places and live in any part of the world, where there is hope of God's greater service and the help of souls." He wanted the Society to be extremely mobile, and therefore obedience was perhaps more fundamental for us than for any other order.

"The spirit of the Society gives the meaning of the words."

But the letter has drawn fire down through the centuries, not because the ideas were new, not because obedience was peculiar to the Jesuits, but because of the *words* that Loyola used. He said *blind obedience.* "In doing that which your superior commands you must be carried with a kind of *blind* impulse of your will, desirous to obey. . . . You must not only obey the superior in doing *exteriorily* the things which he enjoins, entirely, readily, constantly and with due humility, without excuse, though the things commanded be hard and repugnant to nature . . . you must endeavor to be resigned *interiorly,* and to have a true abnegation of your own will and judgment, conforming your will and judgment wholly to what the superior wills and judges . . . proposing to yourself the will and judgment of the superior as a rule of your own will and judgment . . . and this at the mere sign of the superior's will, though he should give no express command . . . persuading yourself that all things are just, denying with a certain kind of *blind* obedience any contrary opinion or judgment of your own. . . . You must be like a dead body, to be treated in any manner whatever; you must be like an old

man's staff, which serves him who holds it in his hand where and in what use soever he pleases."

Loyola said all that, and when you read those words four hundred years after, you might think: "This is hard. This is calculated to suffocate thought. This is meant to stifle inspiration, to smother personality."

Well, it is not just to judge by the letter of the law. . . . Suppose, four hundred years from now, some cold-blooded German historian unearthed a copy of the training rules for an N.C.A.A. basketball team. He would study it scientifically —the rigid regulations on diet and exercise and sleep and practice—and he would say: "Why, this N.C.A.A. was . . . puritanical! Basketball is supposed to be a game, but these rules smother all the joy in it!"

What he has is the *letter* of the law; what he does not know is the *spirit* of the N.C.A.A. He can not see Rizal Memorial as it will be this Sunday afternoon. He does not know the boys for whom the rules are written. He does not know what the rules are meant to produce. He can not know what it means to a player to intercept in the last minute and go dribbling down the floor with the enemy guards racing beside him. He can not see the boy go high in the air and shoot, while ten thousand people stand up and scream. In that moment, all the training rules are understandable. All the hours of practice seem a very small price to pay for that instant, because if the ball goes in, five thousand people will go mad with joy; and if it misses, five thousand people will groan. You can not judge the letter of the law unless you know the spirit in which it was written, and the spirit in which it is obeyed. And so it is with the letter on obedience. You can not know the meaning of the words unless you understand the spirit of the Society of Jesus.

In 1553 the world had just broken open. The horizon had cracked like an eggshell. A new world had been discovered. There was a whole new continent to be conquered. The old framework of Europe was gone. They had opened up the route around Africa to India and the East. In Europe there was a sudden surge of new life, youth gushing like a fountain, a violent vitality. Some of this power ran wild and produced the Protestant revolt. But within the Church the energy was

channeled, and one of the channels was the Society of Jesus.

"Loyola wrote his rules
for iron men and saints."

Loyola wrote his rules for men like St. Peter Canisius, who went tramping over Germany, looking for the spires of the next city to come up over the horizon; Canisius—who taught catechism and founded colleges; who heard confessions and preached every day, though his head was filled with the thousand problems that fill the mind of every Provincial; in the morning he shopped in the market place, buying furniture for the new schools, and at night he wrote so much and so well that he became a doctor of the Church.

Loyola wrote for St. Francis Xavier, who trudged over the sands of India, looking for the next village to come shimmering up out of the heat; the hungry Xavier, who sailed into typhoons, heading for the next island, the next continent. He wrote for men like St. John de Brebeuf, who slogged over the snow in Canada, stronger than the savages, and when finally he was martyred they tore out his heart and drank his blood, in order to drink in some of his courage.

Loyola wrote for men who were impatient with time and space; men who wanted to conquer the whole world, right now. They wanted to go and teach all nations, personally. They were impatient with the existing framework of Christianity; they were always on the far horizons, throwing back the frontiers. The rules presuppose power. Loyola presupposes a surging joy in the service of God. He is the only writer on record who ever called weariness a vice. He says that if we do not have obedience of the understanding, "there arise pain, trouble, reluctance, *weariness*, murmurings, excuses, and other *vices* of no small moment."

Did you ever see a lead horse? A lead horse is a horse that will not be headed. He must be first. If any other horse tries to pass him, he will let out, despite all the efforts of the rider. To control a lead horse you use two bits—one under the tongue and the other over it, and one of the bits has saw-tooth edges. When you tighten the reins you can strangle the horse; you can make him bleed at the mouth. When you first see this bridle, you say: "This is cruelty!" But when you see the

horse for whom it was made, then you understand. You appreciate the bridle when you see the horse, and so you understand Jesuit obedience only when you know the men Loyola was thinking of. He wrote for iron men and saints, men who were bursting with ideas of their own, great-souled men, with powerful minds and strong wills; they were all leaders and the rules were meant to guide them like a bridle. The rules were meant to control great power, and to unleash it in the right direction.

Jesuit obedience is like a bridle, and so it is hard, but strangely enough it is no harder than the obedience you find in the world. Loyola insists on blind execution of the command, in all things where there appears no sin. How is that harder than the obedience you find in any army? When, during World War II, a tired captain said: "Lieutenant, at 1400 hours your platoon will take Hill 75"—what lieutenant would say: "Why?" He would obey, blindly, subjecting his will and judgment. How many men died on Okinawa and Iwo Jima under blind obedience, for an island in the Pacific on which nothing will grow?

And not only in war, but in time of peace, in the streets of the city, even in the schools. Next Sunday a coach will send some eager young boy into a basketball game at Rizal Memorial, and the coach will say: "Go in for the right guard, and stay back. Don't shoot. I want you in there for security on defense!" When the boy reports to the scorer, the radio announcer will not even know his name; he will have to look up the name in the program. And every unknown boy would love to be the star; he would love to take that shot from the center of the court and score the winning goal; he would love to make the crowd stand up and roar; but this boy will do exactly what he is told, entirely, readily, constantly and with due humility, without excuse, though the thing commanded is hard and repugnant to nature. He will obey without question, blindly, in order to win a game.

"Religious obedience is our supernatural service of God."

Religious obedience is of course deeper than that. It aims at more than mere efficiency. It is not only the natural, pru-

dent subjection of one intellect and will to another, as we find it in the soldier or the athlete, it is our supernatural service of God. When we subject our will to the will of a superior, and when we try to conform our intellect to his, we are putting all the powers of our soul into the hands of God; it is the greatest sacrifice a man can make, and it is our greatest consolation, because we can say of our every action: "God wills it! God wills it!" just as certainly as if Christ had come down and appeared to us in a vision. Of all the causes for which men live and die, ours is the best. And yet, in obedience, we are sometimes surpassed by clerks in an office! There are salesmen selling soap who obey the slightest suggestion of their superior more swiftly, and with greater good will, than we obey the voice of God.

That is the only disconcerting thing when we meditate on men like Loyola, and on the rules he wrote. There is no difficulty with what he said; the trouble is with his presuppositions. He presupposed a flaming love of God. He presupposed that we were all cheerful givers, running with great strides in the service of the Lord. He presupposed that we would have no other interest in life but to spread the kingdom of God. He presupposed that we would be men like Claver in Cartagena, like Campion in England, like Pro in Mexico. He says we should be like a dead body, but his concept of a dead body was a sixteenth century cannon ball which went smashing through until it met an immovable object. He says that we should be like an old man's staff, but his idea of an old man's staff was Canisius in Germany, the Hammer of the Heretics. We feel, sometimes, that they were giants on the face of the earth in those days, and now we are unworthy sons of noble fathers. We read the rules and we are ashamed. We think: "Here we have the harness, but not the horse."

"By small trials
great saints are made."

That is not entirely true. Hidden here and there among us, even now, are great saints. If St. Benedict or St. Dominic or St. Francis or St. Augustine were to look down today at the quiet men who wear their robes, they would say, with a certain pride: "These are my own." And so too, with Ignatius Loyola.

Down in the leper colony on Culion there is a man whom some of you may know. He has been in the Philippines for a long time. In 1898 he stood on the roof of the old Ateneo in Intramuros and watched Admiral Dewey sail into Manila Bay. At that time he was procurator, and when Dewey began slinging shells into Manila, he buried the books in the crypt of San Ignacio. In 1904 he defended all of scholastic philosophy and theology at St. Louis University, and there in the audience was Theodore Roosevelt, the president of the United States. Later he was Rector of the Ateneo de Manila, Superior of the Philippine Mission, Provincial of the Province of Aragon in Spain, Ecclesiastical Visitor to the whole Philippine Islands, Superior of Ahmedabad, Prefect Apostolic in India . . . and now he is eighty-six years old, going through the wards in Culion each day, moving from bed to bed, hearing the confessions of the lepers. The spot for his grave he has already chosen. He will be buried there among the lepers, without a coffin, and on the wooden cross over his grave they will put his name: Father Joaquin Vilallonga.

Like all great men, he has little peculiarities. He is firmly convinced that what keeps him strong and vigorous are vitamin pills. One day he ran out of vitamin pills. He came to the superior with the empty bottle and very humbly asked for more. At that moment—it was just this past summer—I was the acting superior of Culion, for a month. He was Spanish, I was American. He was fifty years older than I. He had a Grand Act in St. Louis, while most of the theology I know was learned here during the war, in the Japanese occupation. Yet I was the superior, and he was the subject. I looked through the cabinet, and there were no more pills like the ones he had, but there was another kind. So I offered him this substitute, saying: "They are probably just as good."

The moment I had said it, I knew it was a mistake. At eighty-six a man has deep confidence in what he is used to. Father Vilallonga did not want a substitute. I could see that. I could feel the effort he was making to take it well. He said: "Yes. They are . . . probably . . . just as good." And he thanked me, and took the bottle, and went off into his room—that great old man.

It was such a trivial thing—a bottle of pills—but life is

made up of little things and it is by small trials like this that great saints are made. Any of us would obey willingly, joyously, if we were commanded to go into Russia and die; what hurts is the command to go into the class of 1-F and teach the third declension. The big things are easy; it is the little things that try the soul.

But if St. Ignatius had looked down that morning at the little nipa shack in the leper colony, and at the old man sitting at his desk, trying by the force of his will to bend that great intellect, trying to persuade himself that all things are just, denying with a certain kind of blind obedience any contrary opinion or judgment of his own, trying to convince himself that the substitute was probably just as good as the original—if Loyola saw the great effort of that grand old man to be religiously obedient in this small detail, I think that he would say, with a kind of quiet pride: "That old priest, with the white hair—he is a Jesuit. This is the order I founded. This is the Company of Jesus."

* * *

Modern City Pays Tribute to 16th Century Jesuit

On a bright February morning, Cardinal Motta, Archbishop of Sao Paolo, offered Mass at the site of a hermitage established in 1554 by the Portuguese Jesuit, Father Jose de Anchieta. Throughout Sao Paolo, Brazil's most prosperous and highly industrialized city with a population numbering 2½ millions, church bells pealed in jubilation and factory sirens re-echoed with salutes, inaugurating a year of civic celebration in commemoration of its founding 400 years ago by a zealous missionary. The city's historic coat of arms, which depicts an armored arm gripping a white flag with a cross, symbolizing the struggles and victories of the Christian explorers and colonists of the region, proudly hung everywhere in display.

St. Andrew Through Fifty Years

A half-century gives witness to the life and growth, friends and benefactors of the New York Novitiate

WILLIAM BANGERT, S.J.

Father Mercurian, fourth General of the Society, anxious to have the recollections of one who participated in the foundation of the Society, asked Father Simon Rodriguez to write what he recalled of the Order's early days. In 1577, when he and two others were sole survivors of the original seven at Montmartre, Father Simon *pro suo erga Societatem amore* looked back over the years and wrote what he called *De Origine et Progressu Societatis.*[1] That was thirty-seven years after the *Regimini Militantis* of Paul III and forty-three years after the vows on the Hill of Martyrs in Paris.

It is over fifty years since the community of St. Stanislaus Novitiate, Frederick, Md., moved to the new Novitiate of St. Andrew-on-Hudson, Poughkeepsie, N. Y., and twenty-two members of that group still labor and pray in the ranks of the Society. The recollections of these men would be treasured with reverence and interest. A few have played the part of good Father Simon and have written some of their memories, which, along with two early articles in the WOODSTOCK LETTERS,[2] might be called *De Origine et Progressu Novitiatus Sancti Andreae.*

Old Memories

One of them, Father Eugene Kenedy, a rhetorician in 1903, recalls that a feature of the journey from Frederick to Poughkeepsie was the planned avoidance of family reunions along the way.

> I remember Father Joseph Murphy, later provincial, then a junior, sitting next to me as we stopped for a few minutes in the streets of Trenton, N. J., pointing to a window of a business establishment not fifty feet away and remarking to me that his father was working right there. And he couldn't meet him! We had the tertians in the first car behind the engine. The juniors were in the second while the novices were in the third. There was absolutely no fusion all day! Father O'Rourke said, probably in jest, that as the tertians

> were the most valuable they would be in the safest car behind the engine. As the juniors were the next most precious they were in the second, while the novices brought up the rear. However, they were protected by two baggage cars after them.[3]

Father John J. Bernard, a novice at the time of the migration, has the same memory as Father Kenedy of a meal that never attained its *finis subjectivus*. Father Kenedy's version is:

> My saddest recollection of the trip is that of the swell lunch that we almost had, but missed. The Visitation Sisters, our great friends in Frederick, decided to surprise us by ordering an expensive lunch (almost a dinner) from the best hotel in town (almost the only one). This was sent to the train and packed away somewhere so that no one knew of it. Imagine our dismay when on unloading the freight car a week later we discovered the *gaudiosa-haustus* spoiled beyond redemption. After fifty years I have never quite gotten over that "so near and yet so far feast" that still tantalizes me in retrospect.

After the arrival at St. Andrew one of the immediate concerns was that of providing for the athletes in the group. Father Bernard recalls, "A tour of inspection was in order the night of our arrival. A few of us ascended to the garret to inspect the terrain. The first discovery and decision we made was the site of our ball field; big enough for two stadia. Were we disappointed the next morning when we realized the expanse was the Hudson frozen and covered with snow!"

Father Ferdinand C. Wheeler, a novice at the time of the transfer, recalls the presence of the Provincial, Father Thomas Gannon, during the labor of arranging the furnishings of the house. "The following morning Father Gannon personally superintended the placing of the desks in the novices' ascetory. We brought them up from the cellar covered with dust and were being reprimanded at the door of the ascetory by Father William Walsh, the Father minister, until he spied the Provincial, who had ordered us to bring them at once from the cellar."

Father Henry M. Brock, a rhetorician who assisted Father Rector in serving lunch to the community while on the train, remembers that the lights in the juniors' coach went out just before reaching the Poughkeepsie bridge so that "it was easy to see objects outside. The frozen river below and the

Novitiate, erected fifty 's ago on a site over- ing the grandeur of historic Hudson, has ays welcomed grate- y young Jesuit aspir- to its ascetories, nitories, classrooms, els; and yearly from ortals have come men ied in the wisdom of it asceticism and im- with the spirit of its der: *ad majorem Dei iam.*

Jesuits who first sed its threshold num- l 123. They en- ered the traditions, olished house customs initiated the "long line" which in the se of two generations totaled 2145. Only of the Jesuits who ago arrived at St. ew's in the darkness winter's night were nd for the joyous re- .

Jesuits Who Knew Frederick Returned for Joyous Festivities

rom left to right: Frs. M. Clark (N.Y. 01), H. Brock (N. Eng. 1900), E. IcNamara (Oreg. '02), G. Treacy (N.Y. 08), F. Wheeler (Md. '02), I. Cox (N.Y. 02), A. O'Leary (Md. '03)*, E. Kenedy N.Y. '99), V. McCormick (N.Y. '03)*, C. Connor (N.Y. 1900), J. Murphy (Md. '03)*, D. Cronin (N.Y. 1900), J. Parsons (Md. '03)*, J. McGehee (Md. '01), J. Duston (N. Eng. '03)*, G. Kiehne (Md. '03)*. (Asterisk indicates Jubilarians who entered St. Andrew August 14, 1903.)

lights of the city in the darkness seemed to be at the bottom of some deep chasm."

It was natural that memories of Frederick would be intertwined with the adventure of opening the new Novitiate. Father O'Rourke confessed this in a letter he sent to the *Frederick News*.

> We have so many and such dear friends in Frederick that we will always have an interest in everything connected with our old home. As I look out over the frozen Hudson to the hills beyond, somehow a feeling of lonesomeness comes over me and I think of Frederick Valley, sequestered amid the old familiar peaks of High Knob, Sugar Loaf, and White Rock, and of our many true friends, in whose thoughts and affections I trust we shall long remain.[4]

This affection for Frederick is one of the memories of Father Michael Clarke, a novice at the time. "Antiquated as the Novitiate at Frederick was, it was rather sad in many ways to leave the old homestead with all its many memories and traditions. It was very much like parting from a dear old friend."

New Home

Time was not lost, however, in setting the customs and shaping the routine of the new home. All the things that find their way into the diaries of ministers, beadles and manuductors, were entered throughout 1903 and 1904 as though the house had been running since the days of Father Andrew White. The community arrived on January 15. On the 18th Mr. Ferdinand A. Muth preached in the refectory;[5] on the 19th the Novices had catechesis;[6] on the 25th two Novices taught catechism at the Wayside Shrine.[7] On February 12, the Juniors had their first debate:[8] Messrs. Corcoran and Duffy vs. Messrs. Viteck and Rankin, *quibus est flos victoriae.* Father Errasti, rector in Cuba, arrived on August 9 to spend the summer learning English.[9] September 3 was a picnic day for the Juniors at Pleasant Valley.[10] "We had our picnic in Mr. Kirk's field. The old bachelor considered himself highly favored by our presence on his property and would be only too delighted if we came often. He says he does not go to any church, but he would not live in a place where there was no church. He feels he would not be safe." On September 29 the long retreat opened.[11] November 30 was a skating holi-

day. Father Minister made the note: "While skating on the ice, Brother Breen managed to fall on it and break three teeth, two of them right close to the gums."[12] Holy Innocents Day came in due time, but was not observed as the novices' feast day. Father Minister's notation has the air of decisiveness: "Reverend Father Provincial, Thomas J. Gannon, crossed it out at the Visitation. It is now history."[13] Later generations of novices know that this feast day of theirs had not been irrevocably consigned to the domain of Clio.

So the days passed and Frederick became more remote. The fifty years ahead were to be years of blessing, especially in the great numbers who would come to the Novitiate. From 1903 to the beginning of 1953 St. Andrew's has received 2145 novice scholastic candidates.[14] Of these, 280 or 13.05 per cent left the Novitiate during the first twelve months; 88 or 4.10 per cent left during the second twelve months; 1605 or 74.83 per cent pronounced their vows at St. Andrew's. One hundred and seventy-two or 8.02 per cent are accounted for in other ways: five died as novices, eight left after two full years of noviceship, one went to Florissant to pronounce the vows of temporal coadjutor, one became a member of the English Province, forty-three were transferred to Wernersville where all pronounced their vows, sixteen went to other houses, Yonkers, Woodstock, Los Gatos, Shadowbrook, to pronounce their vows; ninety-eight are still novices. Excluding those who are still novices and those who died as novices, 81.6 per cent of all who entered pronounced their vows, 18.4 per cent left as novices.

Every month of the year is credited with the reception of scholastic novices. August leads with 816 candidates; September is second with 584 and July is third with 561.

After Father O'Rourke there have been five Novice Masters at St. Andrew. Father George Pettit trained 550 novice Scholastics, Father Peter Cusick 287, Father Clement Risacher 321, Father Leo Weber 565, Father William Gleason 602. These figures include those who had had a year under the previous master.

The Novice Master who was longest in that position, Father

On a Rocky Crest Among the River-Edge's Spreading Trees, St. Andrew-on-Hudson Fulfills a Divine Trust

Leo Weber, (1928-1942), received the smallest average annual group, 36.4 novices. Father Clement Risacher who had the shortest term, (1923-1928), received the largest yearly average, 55.4 novices. The figures for the average annual groups of the other Novice Masters are: Father George Pettit (1904-1917), 40.5 novices; Father Peter Cusick (1917-1923), 39.5; Father William Gleason (1942-), 52.

Between 1903 and 1939, tertian Fathers coming to St. Andrew to make their Tertianship numbered 1027, of whom 323 were not from the Maryland-New York Province. During the same period there were ten instructors of tertians, Fathers James Conway, William Pardow, Edward Purbrick, Thomas Gannon, Michael Hill, Augustine Miller, John O'Rourke, Anthony Maas, Elder Mullan, Peter Lutz.

In recording the number of Novice Brothers received it is necessary to make a division between before and after the new Code of Canon Law and the prescription of a six months postulancy. Between January 15, 1904 (when the postulancy record begins) and April 30, 1918, 131 coadjutor postulants were received, of whom 18.3 per cent left during postulancy, 30.5 per cent left as novices, 51.2 per cent pronounced their vows either at Saint Andrew or elsewhere. Between May 1, 1918 and February 28, 1953, of the 255 coadjutor postulants received, 38 per cent left during postulancy, 13.7 per cent left during the noviceship, .8 per cent are still postulants, 4.4 per cent are still novices, 2 per cent were sent to other houses, 41.2 per cent pronounced their vows. These are the impersonal figures behind which are hidden the noble desires and saintly aspirations of the novices and the untiring and loving guidance of the novice masters through fifty years.

St. Andrew soon became a source of help to those who needed the assistance of priests. Fathers were soon helping in places like Pleasant Valley, Highland, Cragsmoor, Saugerties.[15] Father Minister wrote in his diary on January 9, 1904: "Father Brock to Saugerties, crossed river at Poughkeepsie in a sleigh. Father Mulligan left on N. Y. Central at 8:50 to make connection for Kingston. On reaching Rhinecliff he had to walk over the river."[16]

On March 3, 1905, some Marist Brothers paid a visit to St. Andrew to find out where they might hear Mass. They

had recently bought the MacPherson-Coddington Estate for their novitiate. It was arranged that they would hear Mass in St. Ignatius' Chapel and then, when the weather would be warmer, in the Wayside Chapel. Father Clark was to be their confessor. Father Minister's cryptic conclusion was: "This is all we shall have to do with them for the present."[17] From this casual acquaintance has developed a close association and at present a member of the St. Andrew's faculty is assigned as chaplain to the community of Marian College.

A month after arrival at Poughkeepsie our Fathers took up the work of caring for the Catholic patients at the Hudson River State Hospital, then numbering 1350 of the 2300 persons confined there.[18] Previous to this time, Mass was said at the Hospital but a few times a year. Father Casey began to say Mass each Sunday at a portable altar in the old amusement hall of the main building. Father Gaffney attended to the sick calls. One of the names fondly remembered at St. Andrew in connection with the Hudson River State Hospital is that of Father Charles Schmidt, who in his years of service there and at Kings County Hospital had administered the sacrament of extreme unction over 40,000 times.[19]

The Grounds

The landscaping at St. Andrew is a tribute to artistic conception, persevering labor and dynamite. St. Joseph's Garden, the Lourdes Shrine, the Compassionata, the Campo degli Angeli are but a few names in the long litany of improvements, each of which is an area of conquest from a difficult terrain. Judging from the liberal use of dynamite during the years, one of the chief enemies to progress seems to have been rock and shale. Dynamite was used by teams of novices and juniors between 1914-18 in the reduction of a rockpile on the west side of the house.[20] In 1918 Messrs. Bouwhuis, O'Keefe and Hewitt had to blast so that Mr. Edward Coffey could proceed with erecting the Lourdes Shrine. As late as 1933 Brother Joseph Rock had to call on the blasters in order to carry through his project of cutting into a shale bluff twenty feet high.

An intricate system of roads and paths is part of the landscaping at St. Andrew. One of the first tasks was the con-

struction of the main road, or rather, the reconstruction of what had been sort of a carriage road. That was in 1903. In 1907 Father Dillon supervised the landscaping of the oval in front of the house. The route of this main road was devious in the extreme, winding from the State Highway, through the present parking lot, to the front door. On March 26, 1925, Father Schmidt had a collision with a taxi at the curve near Our Lady's statue.[21] This emphasized the danger of the blind curves and gave impetus to the idea of straightening the road. Under the direction of Father Dominic Hammer the job was begun April 6, 1926. On the day the surfacing was being completed a steamroller happened along and worked over the entire road. Not until the work was done did it become known that the operator of the roller had been looking for the Marist Brothers.

The Tertians Road-Berchmans' Lane system is the result of the ambition to give St. Andrew a mile path somewhat like the Via Sabettina at Woodstock. It was originally planned by a professional landscape artist, hired by Father Dillon. Between 1914-16 novices, working under Brother John Pollock and Brother Joseph Wieckmann, cut trees and hauled shale for the road to the present basketball courts. In 1916-17 the tertians, headed by Father Louis Young, started in the direction of St. Andrew's statue. A year later the juniors worked toward the statue from the other direction. Plans called for a tunnel under the statue, but the contemplated blasting had to be dropped because of a wartime restriction on the use of dynamite. After 1935 the work on this version of the Via Sabettina was pushed to completion.

From the winter of 1904 on through to 1935 a series of lakes was created so that St. Andrew was well on the way to becoming a sort of Dutchess County Interlaken.[22] It started with the temporary dams erected by the juniors in the winter of 1904, resulting in the Upper Hollow Pond, now known as Xavier Lake. By a skillful placement of dams the overflow of Xavier Lake was used to make the swimming lake and the hockey lake. In both of these projects Father Lawrence Stanley assumed the role of dam-builder, in 1916 as a novice and again in 1934 as a tertian. Father Clement Risacher is responsible for the enterprise of completing and purifying the

swimming lake. Father Peter Lutz, the tertian instructor, inspired the formation of the northernmost lake in 1934-35. This is known as Tertians Lake or Lake Lutzerne.

The present cemetery site was chosen by Father Hanselman on May 19, 1907. Father Minister's diary speaks of the former site as being northwest of the house. It was not long before they found this an undesirable burial place. Brother Ranahan was buried on August 13, 1903, and Father Minister noted, "Brother Ranahan buried among the rocks at 11 A.M. He could not be buried immediately after Mass as the grave was not yet ready. In the present place it takes us two days to dig, or rather quarry a grave."[23] On November 30 of the same year Brother Michael Hogan's requiem Mass was celebrated, "but the funeral could not take place as the grave was not yet 'quarried'." The burial was put off until the next day.[24] The first burial in the new cemetery was that of Father John B. Gaffney and six days later the five who had been buried in the original site were transferred.

Mr. Timothy McCarthy, Brother Rossi and one or two others were sent to West Park to transfer the Jesuits buried there to St. Andrew. Father McCarthy recalls: "We were sent to West Park to dig up the old graves and carefully collect every little bone from each grave separately, placing them reverently in a separate box bearing the name of the person whose name was on the headstone. To make sure we had all the bones, we even screened the clay of each grave. We then carted the bones down to the Hudson River and rowed them across."[25]

The oratory in the cemetery was the gift of Helen Morton in memory of Father John Young. The first Mass was celebrated there on the Feast of All Souls, 1930.[26]

Mrs. Morton's name is associated with another structure, now demolished, but for a number of years affiliated with St. Andrew's. She contributed most of the money toward the repair of the old house on the former Webendorfer Estate so that it might be used as a rest home for the ailing members of the Province.[27] On June 3, 1920, the building was blessed. Holy Mass was celebrated and the Blessed Sacrament was reserved there.[28] The next Sunday an informal reception was held during which Mrs. Morton inspected the building and

gave evidence of her pleasure with what had been accomplished. At Benediction of the Blessed Sacrament the juniors' choir sang, and "after Benediction a cup of tea was served."[29]

The March of Time

The major modification of the main building was of course the erection of the domestic chapel, the gift of Mrs. Thomas F. Ryan. Archbishop Farley consecrated the chapel on November 19, 1907. The Mass, at which but a few outsiders were present, began at about 11:15 A.M. It followed upon the consecration ceremonies that started at 8:30 A.M. Neither Mrs. Ryan nor any of her family was present. She requested that very little be said about her connection with the chapel and nothing whatsoever about the vault.[30] Father Thomas Campbell preached what the *Poughkeepsie News-Press* called a "powerful sermon."[31] Work on the foundation trenches had been started on December 19, 1905.[32] The first stone was laid on the foundation on January 22, 1906, and the workmen had their own little ceremony for this event. "The man who laid it is a Protestant, but Mr. Kelly, the hod-carrier, who seems to be somewhat of an overseer, made him lay the stone 'In the name of the Father and of the Son and of the Holy Ghost'."[33]

During the fifty years since 1903 important changes in church law and practice and severe trials in the nation's life were felt at the Novitiate. In 1905 Pope Pius X issued his decree on frequent Communion. Scholastics had received the Holy Eucharist only on certain days designated by Father General or on special occasions such as the one noted in the juniors' diary the day after the death of Pope Leo XIII: *"Communio generalis in requiem Papae Nostri concessa est."*[34] It took almost a year for the force of the decree to be felt in the Novitiate because it was not until December 5, 1906, that Brother Manuductor entered in his diary the note: *"Novitii communionem quotidie recipiunt."*[35]

A question of canonical importance was highlighted by the first vows of Brother Edward Donnelly, Scholastic, and of Brother Peter Murphy, temporal coadjutor, on March 19, 1918. The new Code of Canon Law would become obligatory from the 19th of May of that year and by virtue of Canon 574 temporary vows of three years would be required before the

pronouncing of perpetual vows. In the light of this legislation Father Minister noted in his dairy: "If the new code stands these are the last to take perpetual simple vows in this house."[36] The Society's vows, however, remained unchanged because on June 29, 1918, the Commission of Cardinals for interpreting the canons of the Code declared that the Society was not obliged by Canon 574.[37]

America's entry into the first World War brought up the question of the military status of the men of eligible military age. The question was not as facilely handled as during the World War II. The possibility of some of the men being called to serve in the armed forces was a real one and its imminence was probably the reason why Father Minister used red ink to write on January 19, 1918: "One of our Lay Brothers, Anthony Nolan, was classified in Class I Div H and will leave to serve in the army if called."[38] Three days after, a trip to New York to try to obtain exemption for Brother Nolan was unsuccessful.[39] Eventually, however, Brother Nolan's classification was changed and he was not called.[40] Ten first year novices celebrated Christmas of 1917 as exorcists, acolytes, readers, and porters, because just three days before they had received minor orders from Bishop Collins and thus could claim the distinction of ordination when seeking exemption from military service.[41] The ceremony was repeated on May 16, 1918, for 82 Scholastics, most of them juniors.[42] The next day 69 more received minor orders; the majority of them were novices.[43]

Wartime restrictions on food were felt at the Novitiate. Notice was given the community of certain dietary changes which would give the men at St. Andrew an opportunity of complying with the President's proclamation on food conservation. Some of the changes were: "Only one dish of the secondary meat will be served to each table; only one pot of tea will be served to each table; corn bread shall be served three times a week when possible, once only with syrup and twice with stew; one breakfast each week shall be meatless (besides Friday)." The notice concluded with the following caution: "Our house doctor says that we eat altogether too much meat and advises that we eat very little meat for break-

fast and supper."[44] On February 5, 1918, Father Minister wrote: "There is no hope of getting any coal."[45]

Closely associated with the sorrows of the war was the influenza epidemic which paralyzed the country and which brought acute grief to the community of St. Andrew. Twice within an hour on January 29, 1919, the *De Profundis* was tolled. Mr. Harry Annable and Mr. Edward Reilly died victims of the epidemic. Two days before, two others had died, Mr. Andrew Ramisch and Brother Francis P. O'Sullivan, novice Scholastic.[46]

Even the much debated Eighteenth Amendment embraced St. Andrew in its tentacles, for on April 28, 1924, a federal prohibition inspector came to examine the books. No mention is made of what he did or did not find.[47]

The 1920's were days of the fiery crosses of the Ku Klux Klan. In 1924 they had burned a cross at Shadowbrook.[48] On May 6, 1927, a junior interrupted the Fathers' *Casus Conscientiae* to report that the KKK were at Della Strada burning down the chapel. Father Farrell, armed with a cane and accompanied by Brother Hart, went forth to meet the Klan. Father Farrell entered the chapel to see two women dressed in white with white handkerchiefs on their heads making a visit to the Blessed Sacrament.[49]

A House of Study

Through the years there has been a wide variety of academies and dramatic productions which are but the more obvious indications of the earnest and active intellectual life veiled behind the oft repeated phrase *de more* on the juniors' side of the house. A few months after the arrival from Frederick, to honor Father Rector on his feast day, the juniors presented some scenes from *Julius Caesar* and Mr. Joseph Murphy honored the occasion with a poem entitled, "So I Will Have Him Remain Till I Come."[50] At the academy honoring St. John Chrysostom in 1916 Mr. Torpy delivered an English poem, "The Golden Tongued" and Mr. Hoar rendered a vocal solo, "The Bell in the Light House."[51] On April 25, 1917, the poets presented an academy on "The Writing of Poetry." Two of the papers were: "The Combination of Images" by Mr. William Glaeser and "Plain and Figurative Language" by Mr.

John F. Treubig.[52] On December 19, 1929, the juniors enacted the "Trial of Warren Hastings."[53] Debating has had its part in the intellectual life at St. Andrew. The pros and cons were weighed of such questions as: "Is Cicero's use of the exordium superior to that of Burke's?" and "Does our province have a greater need of preachers than writers?"[54]

This house of studies has been singularly blessed by a long line of refined, capable, and inspiring professors. Those who have taught ten or more years at St. Andrew are: Father Edward S. Pouthier, ten years; Father Matthew J. Fitzsimons and Father George F. Johnson, each thirteen years; Father Francis P. Donnelly, sixteen years, and Father Francis A. Sullivan, seventeen years.[55] For about two years, walls that had for a long time listened in on the metre of *Maecenas atavis* heard unusual and strange phrases as professors discoursed on *Barbara, celarent, darii, ferio,* and Scholastics discussed the Porphyrian Tree. They were the years when the first year philosophers were at St. Andrew, as revealed by the Province catalog for 1921 and 1922.[56]

The Novitiate Experiments

While the juniors were at study, the novices were being tested, especially in the various *experimenta.* The hospital trial in its most memorable form was probably the one started in 1919 at the Home of the Little Sisters of the Poor at 183rd Street and Belmont Avenue in the Bronx.[57] Brother John J. Long and Brother Vincent de P. O'Beirne were the first novices to be chosen for this trial. Their daily order of time called for arrival at the Home at 10:30 A.M. from the Yonkers Novitiate where they spent each night. The novices made beds until examen time and then they served dinner. In the afternoon they did house work, washed windows, took care of the tonsorial needs of the old men. Each novice delivered an eight minute talk to the old men and women in their respective dining halls each day and once a week to the entire community, men, women, and nuns. Mother Superior was referred to as "Good Mother." The novices recorded on Ash Wednesday, March 5, 1919, the following experience: "When we arrived at the house we were not a little surprised when Good Mother asked us to distribute the blessed ashes to the men and women

in the infirmary who couldn't receive them in the chapel at Mass. We performed the ceremony as though we had done it all our lives, but as for the indulgence, well . . ."

Two years later a change was made in the style of the dress of the novices on this trial. Brother Sub's diary for January 2, 1921, has the note: "The hospital men henceforth to wear Prince Alberts and stiff hats." Brother Manuductor's version is a bit different: "They wore Prince Alberts and derbies. The latter were very conspicuous, but the former were hidden by overcoats."

The trial was suspended on January 28, 1923, because of the closing of the Yonkers Novitiate. It was soon resumed, however, and lasted from September 2, 1923, until December 23, 1924, during which time the novices spent the nights at Fordham University. Other phases of the hospital trial were the one at St. Joseph's of the former Webendorfer Estate from 1921 to 1925 and the one at Monroe from January, 1923 to May, 1929.

Even more unusual for the American novice was the pilgrimage trial. The Master of Novices, Father Peter F. Cusick, in August of 1920, wrote to the pastors within a radius of about forty miles of St. Andrew explaining his desire to inaugurate a pilgrimage trial for his novices, and offered the pastors novices for manual work, clerical work or catechetical instruction. "They are to receive absolutely no compensations for their services, the only remuneration being their food and lodging, for which, as this is a pilgrimage, and inconveniences are welcomed, any room with two cots or beds would suffice." The novices were to be with the pastor from Monday evening to Saturday morning, these two days being spent traveling on foot from and back to St. Andrew.

Father Lavelle, the pastor of Amenia, was the first to grasp this exceptional opportunity and on September 20, 1920, welcomed the two pioneers of this experiment, Brother Francis G. Power and Brother Glen E. Walsh, who had set out that morning "with knapsack and umbrella." While they were at Amenia Brother Power and Brother Walsh sent a letter back to St. Andrew each day and these letters were read at conference. Father Lavelle's enthusiasm for the pair and their work was nearly limitless. To Father Cusick he wrote: "Your

choice of novices for the trip here was splendid. If all the novices at St. Andrew's are like them, then I say 'the Jesuits in America are safe, the Church is safe'."[58]

This experiment was terminated in 1923, but re-established by Father Clement Risacher in a different form in 1928. In that year the destination of the pilgrimage was Auriesville. The novices were given seven sealed envelopes containing instructions and identifying places where a church might be found in order to hear Holy Mass. The first envelope was opened on leaving the grounds, the others on succeeding days. Before setting out each day the pilgrims wrote a letter to Father Master. June 2, 1928, was the initial day of this experiment when Brothers James J. Shanahan, Joseph J. Parrell and James J. Ball set out on the road to the Mohawk Valley. Seven bands made this pilgrimage which was ended on September 10, 1928.

At present the novices have an *experimentum* at Auriesville where they assist the director of the Sacred Heart Retreat House in the care of the building and in attending the priest retreatants.

Temporal Necessities

But whether the novices were on pilgrimage or at home or whether the juniors were in class or on a picnic, the smooth running of the house in its numerous offices, bakeshop, sacristy, infirmary, is largely attributable to the Brothers. It has been in their daily contact with them that the novices have learned many a lasting lesson in humility and charity. It would be difficult to mention some names without others. But all who have lived at St. Andrew sometime during the past forty-seven years have known Brother John F. Cummings who has been at the Novitiate since he entered nearly a half century ago. During those years he has brought his gentle wisdom to the offices of buyer, cook and infirmarian. Innumerable are the novices and juniors who received from Brother Cummings an extract from Rodriguez' *Christian Perfection* with a pill, a bandage, or a prescription of "pink and whites."[58 bis]

It is a major accomplishment that is never ending to keep a community as large as that at St. Andrew supplied with its needs. Cups and saucers, linen and hats recur time and

again as entries on the invoices, but it is possible to identify with almost pinpoint accuracy the decade when any particular invoice was received, so widely diverse are the prices. In 1908 St. Andrew bought from Wm. R. Farrington of Poughkeepsie three dozen plates at $1.50 a dozen; six dozen saucers priced at 42c a dozen.[59] In the same year the Baltimore Bargain House sold the Novitiate two dozen tea pots at $2.77 a dozen. In 1910 five yards of table cloth were purchased from Wallace Company of Poughkeepsie at 30c a yard. There was at least one item, however, where the 1910 price was in excess of the present price. In that year the Novitiate was billed by John van Benschoten for three dollars for the use of an auto to the Landing and three dollars for the use of a car to and from the depot.

Misunderstanding can occur in business affairs. In 1906 Father Dillon received a letter which might have led him to believe that he was a member of the Dutch Province. The letter was from Leonardi, Hayman and Co. of Tampa, Florida, and read in part: "At the request of Father Navin we are sending you today samples of our cigars. As we understand you order cigars in lots of about two thousand we will quote you the following wholesale prices." Then follow the prices for "Conchas Especiales," "Puritanos," "Perfecto Especial," etc.

In a transaction involving the turn-in of an old Chevrolet and Ford, on June 30, 1924, a new Chevrolet station wagon was obtained. The retail price was $734.00.[60]

At Thanksgiving in 1921 it seems that the price of turkey suggested the idea of slaughtering the ducks, for Father Minister records: "A good dinner was served, our own ducks replacing turkey which is 60c and 70c per pound. The ducks were raised by a junior, Mr. Horn."[61]

The River Boats

During the summer months, swinging at anchor near the small landing dock, is the St. Andrew fleet of five sturdy boats, including two life boats from the ill-fated French liner *Normandie*. These are successors to the small craft that for many years had given the St. Andrew community the op-

portunity of enjoying more fully the length and breadth and beauty of the Hudson River.

The boats, every now and then, have been the occasion of Scholastics enjoying something unplanned. Three Juniors, Messrs. Whelan, Diehl, and Rooney, on November 17, 1921, went to Yonkers by early train to bring to St. Andrew a motorboat and two other new boats. Off Ossining, in a low tide, they ran the ships on the river flats and were compelled to seek the hospitality of the Maryknoll community with whom they spent the night.[62] On June 28, 1947, the novices sailed up the river on an all day villa outing to the Cardinal Farley Academy at Rhinebeck. The schedule called for arrival home at about 7:30 P.M. Because of motor trouble the novices with full-throated song drew near to St. Andrew's shore at about 10:30 P.M. Fortunately for Father Socius, who was in charge, the Master of Novices was three thousand miles away in Europe for the canonization of St. John de Britto and St. Bernardine Realino.[63]

But late homecoming was not without precedent. It had happened forty-one years before, on July 2, 1906. Some juniors, on villa order, went up the river for an evening boat ride. A violent thunderstorm broke and forced them to beach the boat off Rogers'. After 9:00 P.M. a phone call came through "Central" that all were safe in the signal tower of the railroad. They arrived home about 9:45 P.M.[64]

Distinguished Visitors

St. Andrew has been a place of retreat for many distinguished men, especially members of the American hierarchy. Bishop-elect Hanna of San Francisco, Bishop-elect Dunn of New York, Bishop-elect Brennan of Scranton, Bishop-elect Curley of Syracuse came to the Novitiate to prepare themselves for the high office they were assuming.[65] Two more recent retreatants were Bishop-elect Kearney of Salt Lake City and Bishop-elect Stephen Donahue of New York.[66] In 1924 Mr. Kinsman, ex-Episcopalian bishop of Delaware, came to make a retreat, at the close of which he spoke to the juniors.[67] In the first year of the house and some years before his conversion Friar Paul of Graymoor came, not as a retreat-

His Eminence Francis Cardinal Spellman Presides at the Ceremonies of the First Day's Celebration. On the Cardinal's Right is Father McCormick, Father Assistant.

The first Solemn High Mass in thanksgiving for God's blessings over the past fifty years was offered by the Fathers Provincial of the three eastern provinces. Father Joseph Hogan, a novice at the time of the transfer of the novitiate from Frederick to Poughkeepsie, preached the sermon. Later in the morning His Eminence Cardinal Spellman graciously greeted each guest and member of the community and posed for photographs.

ant, but to pay a visit, having travelled to Poughkeepsie in what Father Minister called his "regimentals."[68]

Archbishop Farley of New York paid a number of visits to the Novitiate. "Deo gratias" was given for the first time at supper since the evening of arrival from Frederick when the Archbishop came on November 13, 1905. It was another visit of the Archbishop that occasioned the first "Deo gratias" at breakfast in the history of the house. That was the morning of the consecration of the chapel, November 19, 1907.[69]

The Anniversary

The skillfully planned and excellently executed three day celebration was a proper expression of thanksgiving for the fifty years of blessings received from Almighty God. Of the community that travelled from Frederick to Poughkeepsie in 1903 four rhetoricians, four poets, thirteen novices and one novice Brother are still living. From New York, Maryland, New England, Oregon, and Canada thirteen returned to Saint Andrew to share in the joy of those who are following them as members of the 1953 community. They were joined by six other Fathers who had entered the Novitiate in 1903.

On the first day His Eminence Francis Cardinal Spellman presided at the Solemn High Mass, the officers of which were the Fathers Provincial of the three eastern provinces. The sermon was preached by Father Joseph S. Hogan who was a novice when the change was made from Frederick. His Eminence could not have been more gracious as he met each community member and guest after the Mass. On this day the pastors of the area were guests. At Solemn Benediction of the Blessed Sacrament Father William F. Maloney, the Provincial of Maryland, was celebrant, and Father James P. Sweeney and Father Francis A. McQuade, former provincials of New York, were deacon and subdeacon.

The Solemn High Mass of the second day was celebrated by Very Reverend Vincent A. McCormick, assisted by Father Ferdinand C. Wheeler (1902) and Father Ignatius W. Cox (1902) as deacon and subdeacon. Father Charles F. Connor, a poet at the time he moved from Frederick, preached at the Mass. At Solemn Benediction the officers were Father Arthur A. O'Leary (1903), celebrant, Father Henry M. Brock (1900),

deacon, and Father Eugene T. Kenedy (1899), subdeacon. Representatives from the different religious communities in the neighborhood were the guests of the second day.

On the third day the Solemn Mass was offered by Father John A. Hughes, rector, assisted by Father John J. Killeen, rector from 1939 to 1943, as deacon, and Father Thomas A. Henneberry as subdeacon. Father Henneberry was substituting for Father Francis X. Byrnes, rector from 1933 to 1938, who was not able to be present. Very Reverend Father Assistant preached. The officers at Benediction were Father Master, celebrant, Father Minister, deacon, and Father Dean, subdeacon. The rectors and superiors of the New York Province, the rectors of Shadowbrook, Wernersville, and Weston were the guests of the third day.

The novices presented a delightful academy the first night. Excellently prepared papers were read on various aspects of the antecedents and growth of St. Andrew. On the second night the juniors staged a universally applauded and enjoyable Latin play written by a seventeenth century Jesuit, Father Gabriel Le Jay, called *Damocles seu Philosophus Regnans.* The sure hand of Father Anthony D. Botti was in evidence throughout the three days in the renditions of the choir. The great success of the celebration was the gratifying fruit of the hard work and generous labor given by all members of the community under the modest and competent guidance of Father John A. Hughes, the rector.

Fulfillment of a Trust

In 1907, in his sermon at the consecration of the chapel, Father Thomas Campbell had said: "This house will be true to its trust. Everything in it and round it proclaims its mission. The first rays of the morning sun illumine the chapel where round the altar the community is kneeling for instruction and strength; the mighty arms of the edifice stretch to the north and south in benediction, and as it faces the mountains on the west it is contemplating the eternal hills towards which all are tending."[70]

When the history of St. Andrew is written it will be a story that will give prophetic quality to the words of Father Campbell. St. Andrew has been true to its trust. But the

people and the events that will fill the pages of this history will give but an intimation of why St. Andrew has been faithful to its purpose, for the substance of its being is the *vita abscondita cum Christo in Deo.*

NOTES

[1] *Mont. Hist. Soc. Jes.*, Epist. PP. Paschasii Broeti, Claudi Jaji, Joannis Cordurii et Simonis Rodericii, p. 438.
[2] *Woodstock Letters*, XXXI, p. 430; LVII, p. 223.
[3] Fathers Kenedy, Bernard, Clark, Brock, Ferdinand Wheeler kindly sent to the author letters containing some of their recollections.
[4] *Minister's Diary*, Jan. 15, 1903.
[5] *Juniors' Diary*, Jan. 18, 1903.
[6] *Novices' Diary*, Jan. 19, 1903.
[7] *Ibid.*, Jan. 25, 1903.
[8] *Juniors' Diary*, Feb. 12, 1903.
[9] *Ministers' Diary*, Aug. 9, 1903.
[10] *Ibid.*, Sept. 3, 1903.
[11] *Ibid.*, Sept. 29, 1903.
[12] *Ibid.*, Nov. 30, 1903.
[13] *Ibid.*, Dec. 28, 1903.
[14] Brande, Edward W., N.S.J., Brochure entitled "Facts in Figures. A Statistical Survey of the Novitiate of St. Andrew-on-Hudson, 1903-1953."
[15] *Minister's Diary*, Aug. 16, 22, 29, and Sept. 5, 1903.
[16] *Ibid.*, Jan. 9, 1904.
[17] *Ibid.*, Mar. 3, 1905.
[18] *Woodstock Letters*, XXXVI, p. 306.
[19] Personal recollections of author.
[20] O'Malley, William J., N.S.J., Brochure prepared for anniversary.
[21] *Minister's Dairy*, Mar. 26, 1925.
[22] O'Malley, N.S.J., *op. cit.*
[23] *Minister's Diary*, Aug. 13, 1903.
[24] *Ibid.*, Nov. 30 and Dec. 1, 1903.
[25] O'Malley, N.S.J., *op. cit.*
[26] *Ibid.*
[27] *Minister's Diary*, June 6, 1920.
[28] *Ibid.*, June 3, 1920.
[29] *Ibid.*, June 6, 1920.
[30] *Ibid.*, Nov. 19, 1907.
[31] *Poughkeepsie News-Press*, Nov. 20, 1907.
[32] *Minister's Dairy*, Dec. 19, 1905.
[33] *Ibid.*, Jan. 22, 1906.
[34] *Juniors' Diary*, July 21, 1903.
[35] *Novices' Diary*, Dec. 5, 1906.
[36] *Minister's Diary*, Mar. 19, 1918.
[37] *Acta Romana*, 1918, p. 607.
[38] *Minister's Dairy*, Jan. 19, 1918.

[39] *Ibid.*, Jan. 22, 1918.
[40] *Ibid.*, Jan. 19, 1918.
[41] *Ibid.*, Dec. 22, 1917.
[42] *Ibid.*, May 16, 1918.
[43] *Ibid.*, May 17, 1918.
[44] *Ibid.*, Feb. 5, 1918.
[45] *Ibid.*
[46] *Woodstock Letters*, Vol. XLVIII, pp. 391-399.
[47] *Minister's Dairy*, April 28, 1924.
[48] Personal recollection of Father Anthony Keane.
[49] *Minister's Dairy*, May 6, 1927.
[50] *Ibid.*, May 6, 1903.
[51] *Juniors' Diary*, Jan. 27, 1916.
[52] *Ibid.*, April 25, 1917.
[53] *Ibid.*, Dec. 19, 1929.
[54] Minutes of "*Sti. Ignatii Societas*," October 1909.
[55] Brande, N.S.J., *op. cit.*
[56] Province Catalogue 1921 and 1922.
[57] Sullivan, Patrick T., N.S.J., Brochure for Anniversary.
[58] *Woodstock Letters*, Vol. L, p. 175.
[58 bis] Brother Cummings died on November 14, 1953, at St. Andrew, after the completion of this article.
[59] Invoice files for years indicated.
[60] *Minister's Dairy*, June 30, 1924. "Newman (the dealer) expects to get enough from the sale of the old Chevrolet and Ford to pay the cost price of the new wagon. The retail price of the station wagon would be $734 delivered."
[61] *Ibid.*, Nov. 24, 1921.
[62] *Ibid.*, Nov. 17, 1921.
[63] Personal recollection of author.
[64] *Minister's Diary*, July 2, 1906; *Juniors' Dairy*, July 2, 1906.
[65] *Minister's Diary*, Nov. 25, 1912; Oct. 18, 1921; April 17, 22, 1923.
[66] *Ibid.*, Oct. 18, 1932; April 21, 1934.
[67] *Ibid.*, March 2, 1924.
[68] *Ibid.*, Sept. 9, 1903.
[69] *Ibid.*, Nov. 13, 1905; Nov. 20, 1907.
[70] *Poughkeepsie News-Press*, Nov. 20, 1907.

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The Past at Georgetown

Georgetown College dates its institution from January 25, 1789, when the first piece of property was purchased for seventy-five pounds. The history of Georgetown is not traceable to Bohemia Manor nor to a school in St. Mary's City, though its inception may be pushed back a few years earlier to the Reverend John Carroll's idea of a school.

W. C. Repetti, S.J.

Traditional privileges and conflicting jurisdiction ended with appointment of India's first native Cardinal Archbishop.

Why I Resigned the See of Bombay

ARCHBISHOP THOMAS ROBERTS, S.J.

The substance of this article was recently delivered as a speech to the Catholic Students Union in Bombay

This meeting offers me the chance of explaining for the first time the circumstances of what I expected in August, 1948, to be my final departure. An Archbishop does not usually leave his diocese by signing on at the docks as one of the crew of an oil tanker, or boarding a ship completely vague as to his destination.

What was the point of doing so and what relation had this departure to His Eminence's presence here tonight as first Cardinal Archbishop of Bombay?

To answer these questions, I must go back a little. Eleven years before this, in August, 1937, I was about my lawful occasions as Rector of St. Francis Xavier's, Liverpool, when I was rung up one afternoon by the *Daily Post* and asked for a statement on my new appointment. I said, "What appointment?"

They said: "Well, you are the new Archbishop of Bombay, aren't you?"

"Not if I know it. Where did you get the rumour?"

"It isn't a rumour; our evening edition has printed the announcement already, and the authority is a Vatican release to the British United Press."

So I cabled this news about the news and asked Rome for comment. It came next day.

Archbishop Goodier

I have had bigger surprises since, but I am not under anesthetic now and discretion holds me paralysed. My concern is to remind you of the conditions that obtained at the time of my appointment.

Reprinted from The Catholic Herald, *Feb. 12, 1954*

Archbishop Goodier, then living in England, had resigned the See of Bombay in 1926.

Reasons of health were alleged—as they were to be later in my own case—but that is a Roman convention due possibly to the extreme rarity of episcopal resignation.

It was the health of the diocese that was Archbishop Goodier's concern; he had seen, first as Rector of St. Xavier's College here, then as Archbishop from 1919, the effects of a double jurisdiction. That system by which a comparatively small number of Catholics in a single city were divided between an Archbishop of Bombay holding not much more than the title, and a Portuguese Bishop also resident in Bombay, was itself a compromise designed to settle disputes which had often brought this part of India very near to schism.

The story of those times as told from documents by Father Hull in his two-volume *Bombay Mission History* is not a matter of simply academic interest. I recall it now because you and I have been and are affected by it here and now.

Bombay History

The overwhelming majority of Catholics in Bombay have Portuguese names. That is because your ancestors, some four hundred years ago, received in this part of India, the Christian faith through priests usually Portuguese, brought here always by Portuguese ships, dependent on Portuguese money.

The Portuguese kings who sent them—and also claimed an admitted monopoly in the matter—could not, of course, as Catholics, claim to commission them as missionaries. Only Peter's successors could do that; but since the men sent by papal authority could not, in fact, function at all in Portuguese territory without Portuguese permission and good will, the relations between the spiritual and temporal powers concerned were regulated by a number of treaties called "concordats."

The right to make such treaties follows necessarily from the conception admitted by all Christians before the Reformation of divine authority flowing in two channels, one providing chiefly for our souls, the other for our bodies.

Obviously, two spheres of operation so intimately connected

need co-ordination, definition. That part is not easy. You may know all about navigation and take your ship successfully over the stormiest oceans, but when you get into a river liable to change course every day, to put a sandbank in a channel where there was none yesterday, you need an experienced local pilot. Ecclesiastically, Bombay is on a river trickier to negotiate than even the Ganges.

When the British took over the civil bank of the river from the Portuguese, the latter still claimed control of the ecclesiastical side.

"Double Jurisdiction"

That is why there have been times when Bombay Catholics did not know who had lawful jurisdiction in Bombay; then there was the compromise of "double jurisdiction" with one Bishop, a Portuguese, and one of any nationality except Portuguese.

Archbishop Goodier's resignation ended—as he meant it to—that situation, and Portugal was compensated by the right to have a Portuguese Archbishop in Bombay whenever a British one died or resigned.

That was the situation when letters and cables from Bombay began to pour in on me at Liverpool. Only one of them suggested my immediate resignation of the appointment just received. Most of them were generous offers of safe pilotage.

Now it has always seemed to me that one way of understanding a point of view that seems to you strange is to study on the spot the situation that produces that view, and to listen carefully to its authorised exponents. That was why I began my ministry by two weeks spent in Lisbon.

Through the rector of the English College there, and the British Embassy, I was given access to all the authorities, from the Prime Minister downwards. The result of this friendly contact was that I was enabled to ignore the advice of pilots here who warned me gravely of certain channels studded with mines. Some of them were swept, others exploded harmlessly.

For example, there was no substance in the belief that Portugal would always demand, for the sake of prestige, that her two national parishes in Bombay should retain a vague

undefined jurisdiction all over the city. When I pointed out to the then Consul General that the effect of such a claim was to impede the normal delimitations and healthy functioning of some fifty-five parishes, he undertook to secure the approval of Lisbon, hence of Rome—to the division as you have it now.

War Time

Big as these storms seemed to us in our Bombay teacups, they were reduced to their proper proportions when the great war broke out. My contacts with the British Government as delegate for the armed forces and quasi-official link with certain government departments gave me a preview of probable developments.

So, even before the end of the war I went to Europe where the R.A.F. gave me both access and transport to Rome, still under military occupation.

There I had an hour with the Holy Father, apprised him of the facts, proposed to him the appointment of Father Gracias as Auxiliary Bishop; to him I was authorised to hand over without prejudice to the final decision of the Holy See, all my authority over the archdiocese.

Meanwhile, an interval would be needed for the revision of the "Concordat" to enable the Holy Father to appoint not a Portuguese but an Indian Archbishop. Only the two parties to the concordat could rescind or alter it by mutual agreement. Nobody knew whether or when I should be able to resign a title freely disposable by the Pope for an Indian successor. Neither in Lisbon nor in Rome is there a cult of speed.

Five and a half years elapsed between the presentation of my plans and their implementations. Under orders to remain Archbishop of Bombay, I could not take any permanent position inconsistent with that office; holding indefinite leave of absence at my own request, my experiment required me to stay out of Bombay.

The time came when living anywhere on land proved more difficult than living at sea. That is why I signed on for the first time in an oil-tanker in August, 1948, armed spiritually with the Holy Father's blessing on an attempt to visit world ports in the interest of the Apostleship of the Sea; that the

British Tanker Company and, later, other British companies, gave me the widest and most generous facilities for free travel on their ships all over the world is proof that the "Catholic State" is not the only pattern of co-operation. Neither did these companies ask of the Church any return. There were "no strings" to their aid.

And this leads me to a little grandfatherly—your father being His Eminence—advice, with your permission.

Catholics Today

A small minority in a secular State, you are liable to view as a heavy liability the Christian allegiance once presented as an asset—yes, even a worldly asset—to your ancestors. The association of the Church in the past with a Christian non-Indian State, the benefits and privileges so conferred are alive in the memory of your non-Christian rulers, not always to your advantage.

You may not find it easy to explain, still less justify, events of the past in a new context contrasting violently with the old. The most intelligent and educated Catholic may fail in that endeavour, through no fault of his own.

May we not at this juncture "forget" with St. Paul "the things that are behind and stretch ourselves forward to the prize of our Christian vocation?"

More today than ever before in history has the Christian become champion of fundamental human rights. Formulated in your Indian Constitutions, there is rooted in reason and conscience, the patrimony you share with Hindu, Muslim and Parsee.

Yours peculiarly is the Christian heritage of the inspired learning that defined those rights; yours the experience of two thousand years of struggle to defend them; yours the sacred duty of witnessing by your lives to your faith in these values.

Concretely, your national leaders appeal passionately today for discipline; for honesty in government and business; for patriotism proved by deeds.

India's need is the Christian's opportunity. It is by showing good deeds as a light that our Master will have us glorify our Father Who is in Heaven.

HISTORICAL NOTES

EARLY AMERICAN MISSIONARIES

Some time ago there appeared in the Catholic papers a charmingly written article on our foreign missions telling of the wonderful achievement of American missionaries in the past several decades. Unfortunately, there crept into the story one brief line that was not in harmony with the facts. It was stated that at the beginning of this century American-born missionaries did not eixst. It would have been nearer the truth if it had said that there were American-born missionaries before there was a United States.

Since it is an historian's duty, they insist, to keep the record straight, let me first name some American-born missionaries of whose American birth and of whose missionary careers before the year 1900 I can personally vouch. I was intimately associated with Maurice Sullivan, William Stanton, William L. Hornsby, Henry B. Judge, Francis Barnum, William Wallace, all priests of the Society of Jesus, and Bishop John J. Collins of the same Society.

Maurice Sullivan, S.J., born in Michigan, died before 1900, in Belgaum, in the East Indies.

William Stanton, S.J., whose life is written by Father William Kane, learned Spanish in Central America, which acquisition fitted him for labor in the Philippines when those islands came under the American flag. He was a native of Stanton, Ill.

William Hornsby, S.J., a native of St. Louis, whose ancestors were in America contemporary with those of George Washington, was a missionary in China during the Spanish-American War. He went as chaplain in Dewey's fleet to the battle at Manila Bay.

The Judge family, of which *Father Judge, S.J.*, was a member, is numerous in St. Louis; he, however, was a Marylander, and a pioneer in Alaska, where he died in Dawson City, when that place was under the U. S. government. It was later found to be in Canada.

Francis Barnum, S.J., was in Alaska about the same time, but was transferred later to Jamaica to join the Eastern Province Jesuits who had been working there before the be-

ginning of the century. Jesuits of the Western Province were missionaries in British Honduras.

William Wallace, S.J., born in or near Milwaukee, was superior of these Missouri Jesuits in British Honduras.

John J. Collins, S.J., was in Jamaica, soon to be the first American bishop there. He was a native of Kentucky, but belonged to the Eastern (Maryland) Province.

These are only some Jesuits with whom I was acquainted intimately. The American-born Jesuit foreign missionary history certainly goes back to the time when the future Archbishop Leonard Neale of Baltimore was wading through the jungles of British Guiana in South America. He returned, broken in health, to his native Maryland about the time Washington was being inaugurated the first president of the United States.

Enough has been said about the Jesuits as missionaries before the beginning of the century. Perhaps as much might be added about various other Orders, particularly the Franciscans. Mention must be made of Father James Kent Stone, the Passionist, a native of Boston, graduate of Harvard and president of Hobart College in Ohio before his conversion to Catholicity. Few ecclesiastics were better known at the turn of the century than the author of *The Invitation Heeded* by Father Fidelis, his name in his Order. About 1880 he was conducting notable missionary works in Argentina and a little later in Chile.

Catholic women, American-born, were not unknown in the mission field before 1900. The two Jesuit Fathers, Boudreaux, were proud of their little sister, a Religious of the Sacred Heart, who was among those missioned to New Zealand in the early 80's. She was a native of Louisiana.

These random items indicate sufficiently, I imagine, that the statement which declared at the beginning of the century that American-born missionaries did not exist was out of harmony with the facts. The enemies of God are so many and so fierce in the missionary fields that one cannot but rejoice at the astounding achievements of recent years. At the same time the achievements of earlier American trail blazers should not be forgotten.

LAURENCE J. KENNY, S.J.

OBITUARY

FATHER JAMES J. DALY

1872-1953

A surprise it must have been to many younger American Jesuits to hear of the death at the University of Detroit, August 17, 1953, of Father James J. Daly. He had lived so quietly on the margins of Jesuit activity for so many years that many scarcely thought of him as still belonging to the "gallery of living authors."

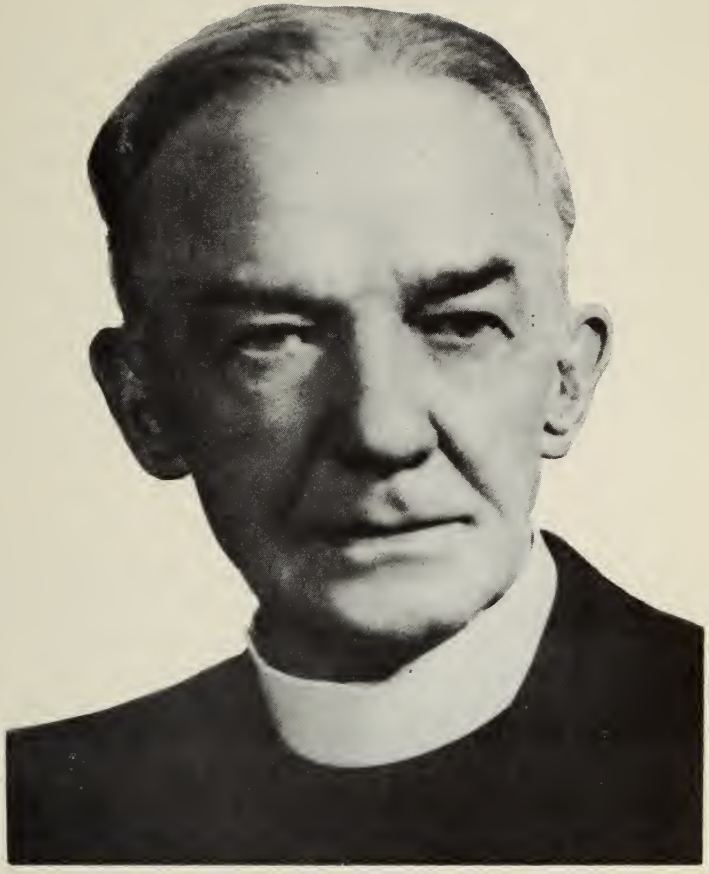
Never having had more than slight reserves of strength, the quiet life had been his necessary portion. Throughout almost the whole of life his guard was up, warding off threatening ill health. The effort was reasonably successful. He finally died with all preparations, of mere shortness of breath, aged eighty-one, sixty-three years a Jesuit.

Early Life and Training

Father Daly was a product of Holy Family Parish, born there in 1872, almost literally among the ashes of the great Chicago fire. Passing from parish school to St. Ignatius High School and College, he showed himself a devoted student and lover of the classics both ancient and English. He there laid the foundations of that culture and chaste English style that eventually won him a reputation as a stylist of impeccable taste.

Despite his delicate health, his scholastic years were not without some physical achievements. In his old age he used to speak at times of the baseball triumphs of the scholastics over the town teams at the summer villas. His biggest moment came when he knocked a three-bagger in one of those games off a pitcher from a Big Ten university. When slender Jimmy Daly pulled up at third, the surprised pitcher looked over in silence a moment, then inquired, "Young fellow, what did you eat for breakfast?"

His course of Jesuit studies was that customary in the Missouri Province of his day—Florissant and St. Louis, tertianship also being made at Florissant; much later he was given



FATHER JAMES J. DALY

a year of study and travel in Europe. The first two years of his regency were spent at St. Mary's College, Kansas, where he made its literary magazine, the *Dial,* outstanding in collegiate circles.

Recalled to St. Louis University, he was again for three years in charge of the literary magazine, the *Fleur-de-Lis.* He remained in St. Louis for his theology and ordination. His first two years of teaching as priest were at St. Xavier University, Cincinnati.

In 1909 Father Daly joined Father John Wynne and associates in launching *America,* Father Daly being literary editor. He ever afterward expressed high admiration for the power and initiative of Father Wynne. That the admiration was mutual was shown by Father Wynne's never forgotten lament at the recall of Father Daly after a scant two years, to Campion College. "The greatest loss *America* ever suffered," said Father Wynne, "was the severance of James J. Daly from its list of editors. His literary column was more than enough to make a reputation for the Review."

In the Classroom

Of Father Daly the college teacher we have an affectionate picture drawn for the Chicago Province *Jesuit Bulletin* by one of his old students, describing him as he appeared a few years after his return from the editorial board of *America.* This is from the pen of Clement J. Freund, for many years the distinguished dean of the College of Engineering of the University of Detroit.

> On a cool and sunny September afternoon in 1913, some thirty of us freshmen waited in a classroom for the opening of the semester's English course. There was no horseplay; the spell of the professor's fame was already upon us. He was reputed to be of the literati, and to write articles and poems for the *New York Times* and the *Literary Digest.*
>
> In the meantime, a slender man, with his biretta on the back of his head, was slowly walking across the grounds from ancient Kostka Hall, the Jesuit residence. He clasped two armfuls of books in front of him and wore a

black overcoat about his shoulders with the sleeves flying in the wind.

He paused at the door of the classroom and looked us over. The look was kindly but each of us immediately understood who was to be boss in the place. He knelt on the platform to pray briefly in an undertone, crossed himself, dumped the books on the desk, sat in the chair, pulled the chair up until the back of it crushed him against the desk, drew his overcoat up around his neck, and proceeded to prove to the thirty of us that he was a great teacher.

We were ordinary boys, slipshod, lazy, and indifferent, but before long he succeeded in putting us to work. More than that, he made us like work. We explored Shakespeare, Milton, Pope, Addison, Burke. Gradually we learned to write clearly, and that done, acquired at least the rudiments of style. But Newman was the climax. In our senior year we analyzed and argued about every paragraph, every sentence in the *Idea of a University.*

The Teacher and Friend

Father Daly's teaching of English literature was not the deadly, critical, specialized sort of thing which modern scholarship too frequently inflicts upon American undergraduates. He flavored ideas and arguments with colorful and convincing references and illustrations. His resources were boundless: Elizabeth's London, and Hamilton's New York; Cape Town, Singapore and Vladivostok. He drew upon the great authorities of other years and ages, and so graphic were his anecdotes and quotations that Ruskin, Gladstone, Jefferson, Lee, Pitt came to life again in their cutaway coats or velvet suits or ruffled shirts. The stalwarts of our time he introduced to us in the flesh, and James Walsh, Father Finn, T. A. Daly, Joyce Kilmer and others visited the class and either spoke to us or, to our immense delight, sat with us and recited and took part in the discussions.

There was a trace of languor in Father Daly's actions. He always sat, and gestured only with his forearms. But there was nothing languid about the vast power of his speech, derived from wide range of inflection, crisp enun-

ciation, dramatic facial expression, overwhelming conviction, superior knowledge of his subject matter and, most of all, his astonishing knack of making each of us feel that he was speaking principally to him.

Whenever the trend of his discourse permitted, he inserted pithy and epigrammatic advice:

"Pray for common sense if you can't think of anything else to pray for."

"You don't have to be a drunkard to kill yourself by drinking."

"It is dangerous to be too bright; you get into the habit of taking it easy."

Discipline was never a problem; our work was too fascinating. When, very occasionally, some hapless lad ventured a remark inspired by flippancy or folly, correction was instantaneous and a masterpiece. And the gleeful sympathy of his classmates was always against the culprit.

Father Daly's teaching reached beyond the confines of the classroom. In his own room, in the library, even on campus benches, he conferred at great length with the students harassed by debate assignments, stories for publication in the college magazines, theses, or the fearful oral examinations. During these interviews the student and his problem completely absorbed him, and had the Pope himself joined them, I fear he might have finished what he was saying to the boy before turning to greet the illustrious arrival.

Very quickly he became our close friend and companion, and on a "free" afternoon in spring or autumn, arrayed in suitable sweaters and high shoes, he would join a dozen of us and tramp along the lanes or over the hills and through the forests, miles from the college.

The friendships lasted. Until advancing age prevented, he kept in touch with the boys, visited them, married them, and blessed their homes.

He was always extremely modest. Although he had many distinguished friends, he never sought out the lion in a company, the bishop, statesman, scholar, artist, author or hero; you could find him in a corner somewhere, conversing with the obscure and the humble.

After nine years at Campion, Father Daly became associate editor with Father Garesche on *The Queen's Work*, St. Louis. In 1927 he was teaching again at St. Louis University; then on to the University of Detroit in 1931 where he finally left the classroom in 1940. During the thirteen years ending in 1939 he was literary editor of *Thought*, begun as an adjunct of *America*, but later taken over by Fordham University.

Writer and Works

The bound writings of Father Daly comprise a scant six volumes, beginning with his *St. John Berchmans*. He contributed a lengthy paper on "Catholic Contributions to American Prose" to the five-volume *Catholic Builders of the Nation*. *The Jesuit in Focus* was his offering to the celebration of the four hundredth anniversary of the Society. His *Memoir of Nicholas Brady* he wrote by request in tribute to that great benefactor of the Maryland-New York Province.

But biographical and historical writings were not his forte. His best works were *The Cheerful Ascetic* and *The Road to Peace*. In those volumes he shows a style and a breadth of culture that would have won distinction at Newman's Oxford. The essay form gave him the opportunity for the expression of the slowly ripened wisdom of the quiet mind.

His was always the quiet way. Of him with proper measure can be used the words he himself wrote of the Incarnate Word: "It was not His way to organize enthusiasms on a huge scale with the aid of posters and music and committees for the purpose of swinging sentiment and converting nations wholesale. It was characteristic of Him while He walked among men to win back errant love by individual approaches." But gentle as was his voice, it will not soon lose its charm wherever the "eternal fitness of things" is appreciated in the English speaking world.

Father Daly's only published volume of poetry is *Boscobel and Other Rimes*. Its one sustained number, "The Grand Review," describes the final triumphant march of the saints led by the King of Kings. In God's scattered acres he pictures:

> Some orient morn their hushed communities
> Will hear the rising bell: and they shall rise,
> And know . . . the tumultuous thrill

n 1916 Kilmer Visited Father Daly at Campion. Two years later he died in France, a hero. At Campion in 1937 the Joyce Kilmer Memorial Library was Dedicated.

They loved the simple things of life nd sang of them sweetly—Kilmer of Trees" and Father Daly of the little own with the musical name of "Bosco- el." Friendship between them began in 1912. Correspondence increased and occasioned their first meeting at Campion, Prairie du Chien, Wis. A year later the young litterateur and his wife, Aline, entered the Catholic Church.

r. Mary Michael, O.S.B., Daughter of Kilmer, Visits Father Daly in his Declining Years

Of glorious legions, swinging in review
Down golden pavements on God's holy Hill.

Generous Personality

Friendship was another of Father Daly's gifts. Joyce Kilmer's interest in Campion dates from the time that Father Daly lived there. If he received inspiration from names greater than his own in the literary world, he gave no less than he received, as his correspondence with Louise Imogen Guiney attests.

What is particularly remarkable about Father Daly's achievements is that they were accomplished without benefit of special courses, credits, and degrees. The scholastic of his day had to rely on his own enthusiasm and initiative to make his way; the fact that Father Daly could cultivate so faultless a taste for what was right and good in prose and poetry and so sound a knowledge of the whole of English literature is a great testimonial to his natural talent.

The familiarity he shows in all fields of writing must have been acquired only at the cost of great effort, an effort which speaks volumes for the zeal and industry with which he carried on in spite of delicate health.

Father Daly wrote too little to satisfy the discerning, but he never wrote a line that he need wish blotted out. Nor do those who lived with him during what he called "the old years, the grey years, with their dull time and their sick time," recall his having spoken a single word that had better have remained unsaid. It was not that with the years his words too had mellowed. Father Daly never seemed to know any other than mellow words. He lived all his days in that "stillness of mind in which the perception of beauty and harmony and fitness can grow up." Ever mindful, as he himself put it, of "the *memento mori* of the falling leaf," he lived with mildness and without offense. Now he himself moves into line for the Grand Review; on his white charger, well forward in the ranks of the sons of Ignatius. Those who know him best can hear his quiet chuckle as he reflects, "Imagine seeing Jimmy Daly here!"

JOHN E. COOGAN, S.J.

BROTHER PETER WILHALM, S.J.

1885-1954

On Friday evening, January 29, God called to its everlasting reward the great soul of Brother Peter Wilhalm of the Society of Jesus. For nearly five years Brother had waged a courageous battle against cancer, a battle fought with an ever present wit and sense of humor, and a battle which brought into clear relief the unmistakable holiness of this humble Jesuit Brother.

Born on June 29, 1885, at Fond du Lac, Wisconsin, Peter Wilhalm spent his boyhood and youth on the family homestead near Jackson, Minnesota. Shortly after the turn of the century he and his older brother, Edward, emigrated to the Pacific Northwest to seek their fortunes on wheat farms in the rich-soiled Big Bend country of Washington's Inland Empire. When Edward married, Peter, undecided about the future, came to Spokane where he worked for the sisters of several religious orders. A sister at Holy Name Convent observing his quiet and steady piety suggested that he talk to the Jesuit Fathers at Gonzaga College about the Jesuit Brother's vocation. After a conference there was no longer any doubt about his future and he was received into the Society of Jesus on the nineteenth of January, 1909, at St. Regis Mission, Colville, Washington.

The young novice Brother was sent to Sacred Heart Novitiate, Los Gatos, California, and two years later on February 2, 1911, Peter Wilhalm consecrated himself to God forever in the Society of Jesus. He returned to the Northwest immediately and served in Montana at St. Ignatius and St. Paul Missions and at the parish in Missoula. The year 1916 found him a member of the community at Seattle college in the city known as the Gateway to Alaska, that fabulous and rugged expanse which had been a United States possession for nearly fifty years. Later that same year a letter came from Father Provincial instructing him to proceed to the Alaska Mission. As the steamer plowed its way through the gray and icy North Pacific the little Jesuit Brother rubbed shoulders with men of all descriptions who had but one ambition, to get rich quick in Alaska's incredible gold mines or prolific fishing industry.

For 32 Years in the Cold Alaskan North Bro. Wilhalm's Talents Worked for God's Glory ➡

Peter Wilhalm, S.J., was not going to Alaska to take his bit of her extravagant wealth; no, Alaska was to receive the prayer, patience, and sweat of the next thirty-two years of his life.

Alaskan Missioner

Fairbanks, a bustling little boom town on the Tanana River, was his first station where he assisted Father Francis Monroe. There he remained until 1920 when he was called hundreds of miles west to the new missions at Hot Springs and Pilgrim Springs, seventy-five miles north of Nome.

The best description of the labors that took up the next twenty-nine years can be found in the province catalogues for those years. After Peter Wilhalm's name are two little words with big meanings, *ad omnia,* which mean that no task was too large or too small. Father Hubert Post, the superior of the mission, soon found Brother Wilhalm to be an indefatigable worker who utterly scorned a minute's idlness. During the summers he and Brother Hansen cultivated a large vegetable garden and supervised the catching and storing of the fish supply for the winter; they cut and stacked wood to fight the freezing, fierce Arctic wind. An air strip was constructed and the heating plant was given constant care. All of this work was absolutely necessary that God's little Arctic mission could continue in operation. Many were the summer nights that he could be found working at midnight, unaware of the time because of the long hours of daylight. And when the bitter cold of winter kept all inside, Brother would busy himself with carpentry and improving the heating system. Upon Brother Wilhalm fell the task of recovering the frozen body of Father Frederick Ruppert, S.J., who died trying to bring a crate of oranges to the children for Christmas.

The mission finally had to be closed down in 1941 and Brother Wilhalm was transferred to St. Mary's Mission at Akulurak on the delta of the Yukon River. St. Mary's was a larger mission and Brother gave himself to his work as tirelessly as he had at Pilgrim Springs. The rigor of thirty years of hard work began to tell on his robust frame and in 1947 Brother Wilhalm returned to Fairbanks where he spent the last two years of his long stay in the North.

In the summer of 1949, because his health continued to fail, Father Small, the Provincial, thought it best that Brother return to the States for treatment. Brother had spent thirty-two years in the land of the midnight sun; he had weathered storms on the Bering Sea and had traveled far across the desolate tundra; the magnificent aurora borealis and arctic sunsets never ceased to thrill him. There he left his heart as he boarded the airliner that would hurdle in a few hours the Gulf of Alaska which had required days to cross by boat three decades before.

Patient Sufferer

Now came the greatest task that God was to ask of him, for cancer was the verdict of the doctors in Spokane. Almost five years remained and during this time he underwent with remarkable patience and courage numerous operations and constant treatment. As he had always done, so at Mt. St. Michael's, he still worked with all the strength he had. His vegetable garden made considerable savings in the house grocery bill; the fascinating stories of experiences in Alaska, made the more delightful by his clever wit, thrilled the young scholastics; his prayers and sufferings, offered always with complete submission, constituted a treasure known to God alone.

In October of last year the physician broke the news to him that further treatment would be of no avail. Henceforth Brother's prayer was that God would come and take him quickly to heaven, but three months remained during which he grew steadily worse. Then, in the middle of January he was taken to Sacred Heart Hospital where on the evening of the twenty-ninth after a final agony he became very peaceful and breathed forth his soul.

On a cold cemetery tombstone are recorded the simple facts of Brother Peter Wilhalm's life, his birth, entrance into the Society and death, but inscribed in the hearts of all who knew him is the enviable, forty-five year record of consecrated devotion to work, fidelity to rules and vows, and a deep, personal love of God.

WILLIAM C. DIBB, S.J.

Books of Interest to Ours

EPISTEMOLOGY TEXT

The Philosophy of Human Knowing. *By Joseph D. Hassett, S.J., Robert* A. Mitchell, S.J., and J. Donald Monan, S.J. Westminster, Newman Press, 1953. Pp. viii-174. $3.00.

This book is a lucid, simple, very readable text-book of epistemology for the undergraduate. The style is concrete and down-to-earth, the pupil is never forgotten. Despite the triple authorship the work is a remarkably unified and objective whole.

The book first gets the student to wonder about human knowledge by raising the questions: "How can man justify the fact that, under proper circumstances, he knows some truths with certitude; how can man recognize the norm for true and certain knowledge; what are the sources of error; what are the limits and weaknesses of man's knowing faculties?" (p. 10). It is quite clear, throughout, that the critical question cannot be "an inquiry into the possibility of true human knowledge" (p. 159). The basic position of the authors with respect to the questions they do raise seems to be that of Fr. Boyer, with generous approval, however, of that of Gilson.

Chapters two, three and four are negative, showing the impossibility of holding (1) the position of complete scepticism, (2) the position of those who would deny the basic validity of sense knowledge, and (3) the position of those who would deny the validity of all but sense knowledge.

Chapter five is the high-point of the book, showing that though we do not demonstrate, we do justify, by reflection and analysis, the validity of our acts of knowing.

Next follows a chapter of applications, "Human Problems", with a section on first principles; a section on the degrees of certitude; a section on testimonial, historical and statistical certitude, concluding with a neat discussion of certitude from the convergence of probabilities; an unusually helpful section on speculative and practical judgments; and a final section on deduction and induction.

Chapter seven discusses the various sources of error, while the concluding chapter ventures to summarize the book with a definition of epistemology as: "a philosophical investigation into true and certain human knowledge, through reflection and analysis, in order to make explicit the criterion of true and certain human judgments; and to analyze the motives, limits and conditions of various types of human knowing" (p. 163).

The whole is an orderly and progressive structure and, besides fulfilling its avowed aim, will be of service for integrating epistemology with metaphysics (section on first principles), with psychology (sections against sensism), and even with ethics (section on speculative and practical judgments). Integration with theodicy might find an obstacle in some of the variant formulas given to the principle of causality (pp. 54,

91, 95, 96). At least, a pupil who equates "contingent being" with "a being that begins to be", may fail to appreciate the irrelevancy, in a proof for God's existence, of the possibility of an eternal world.

Explicit discussion of historical aspects of the various problems are deliberately omitted (imagine! a whole book of epistemology without the name of Kant so much as once appearing!) However the readings suggested at the end of most of the sections supply for these omissions. These references should be readily available in any Catholic college library. A few, however, are to works in foreign language and will scarcely help the average student. References, say, to Brother Benignus' *Nature, Knowledge and God,* could have been helpfully substituted for the foreign titles. On p. 85, the authors could have pointed out that the French article of Fr. Boyer to which reference is made, appears in English as the Appendix of the English translation of Fr. Hoenen's *Reality and Judgment.*

A most unfortunately-worded sentence appears on p. 71: ((The adoption of the position of the complete sceptic)) ". . . has always been, and must always be, both the initial and closing chapter of all epistemology."

ARNOLD J. BENEDETTO, S.J.

COLLEGE RELIGION

Christ Our High Priest. *By John J. Fernan, S.J.* Syracuse, Le Moyne College, 1953. Pp. xiv-284.

This is the second in a series of four volumes comprising the course in College Religion at Le Moyne College. As in the case of Volume I, *Christ as Prophet and King,* the author acknowledges his indebtedness for outline and inspiration to Father John Courtney Murray, S.J., as well as to the various members of the Conferences on College Religion which have been held during the past years in the New York and Maryland Provinces.

In a fine preface Father Fernan declares that the aim of the College Religion Course "is to help the student come into a vision of his Christian faith as a whole, wherein all the parts are organically related, and are referred to one common center, the living figure of Christ." Briefly, the basic elements of the course are: The Life of Christ, Christ's Life in the Church, Christ's Life in the Member of the Church, and Asceticism. The present volume, designed for Sophomore Year, begins with an historical study of Christ's Passion, Death, and Resurrection. The question concerning the precise significance of this historical account finds its answer in the doctrinal synthesis which follows, embracing man's original justice, fall, redemption, and rebirth through Christ into his original heritage. From a study of these doctrines there will issue a fuller realization of the mystery of Christ.

Relying heavily on Scripture, the author follows the psychological and historical method of presentation: the redemption of mankind is

dramatized through an analysis of the liturgy of Baptism; the Priesthood of Christ is viewed through the eyes of St. Paul in the Epistle to the Hebrews; finally, the sacrifice of the Church is presented through a study of the Mass and its liturgy.

Should the Life of Christ be presented in its entirety in Freshman Year; what place does Moral Theology have in the Religion Course? Whatever be the answers to these and other controversial questions concerning the content of a College Religion Course, there is, in the case of the present volume, no obscurity about the general and specialized objectives to be achieved; and this clarity of purpose throughout the text affords the student—and the teacher—opportunity for constant reorientation. The clarity is further implemented by the format, subheadings, and a comprehensive index.

It has been maintained that if the college textbooks are solid and scholarly, the student will be much more likely to keep them as a part of his permanent library, to refer to them in the future, and even to read them again when he is more mature. *Christ Our High Priest* is such a text-book. Perhaps the inclusion in a later edition of a bibliography of standard reference works would enhance its permanent value.

EDWIN H. CONVEY, S. J.

LITERARY CRITICISM

Norms for the Novel. *By Harold C. Gardiner, S.J.* New York, The America Press, 1953. Pp. ix-180. $2.00.

This is not a new book, but a revised and enlarged edition of the widely read pamphlet, *Tenets for Readers and Reviewers*, which was itself a development of several articles published in *America* in 1943. Those original articles, many will recall, were occasioned by an adverse reaction to Fr. Gardiner's estimate of *A Tree Grows in Brooklyn* as a "classic". It is to Fr. Gardiner's credit that he raised the level of discussion above the particular criticisms leveled at Betty Smith's sentimental novel of light and shadow in a city slum (no strict "classic", to be sure, but still less a corrupter of public morals), and focused his attention on the broader question at stake: to what extent should a Catholic's moral principles enter into his evaluation of a piece of art? Through the years Fr. Gardiner has mulled over the answer he gave at that time, developing a thought here, appraising a more recent novel there; the result is in every respect worthy of the permanent book form in which it now appears.

The semi-inductive, tentative method of literary appraisal, the method of Aristotle's *Poetics*, is employed throughout. In this method lies both the strength and the weakness of *Norms for the Novel*. On the one hand, Fr. Gardiner's conclusions, emerging from and tested upon several dozen best-sellers of our time, are far more convincing and digestible than would be a collection of *a priori* dictums. And no one will

deny that the balance, taste, and sense of fair play demanded by such a method are possessed by Fr. Gardiner in an eminent degree. On the other hand, however, one fears that in too short a time this study will be dated; for while Aristotle had a Sophocles and a Euripides to provide his models, Fr. Gardiner is perforce enmeshed in a group of novels few of which are likely to be remembered in another decade.

Perhaps, however, this drawback is not too great. Fr. Gardiner's "mission" (if the word is not too strong) has been to call a halt to narrow puritanism in Catholic literary criticism and remind American Catholics of some forgotten principles of literature and morality. Few will doubt that in recent years Catholic readers have grown more mature in their approach to this problem and Catholic teachers more conscious of their responsibilities. It is, indeed, quite possible that in another decade there will be little need for *Norms for the Novel*, for the problem it sets itself to solve will be behind us and another problem —that of Catholic literary *creativity* in America—will be in the forefront.

If, then, *Norms for the Novel* does soon go out of date, if even now many of its pages seem like a dreary rehearsal of a battle already won, let us remember that no small credit for the victory should go to Fr. Gardiner. His courtesy in controversy and persistence in drawing a point to its logical conclusion have done much to call a halt to a quarrel that never should have started among the spiritual descendants of Geoffrey Chaucer and Thomas More.

JOSEPH LANDY, S.J.

HISTORY OF PHILOSOPHY

A History of Philosophy, Vol. III, Ockham to Suarez. *By Frederick Copleston, S.J.* Westminster, Newman, 1953. Pp. ix-479. $5.00.

The philosophical developments which took place in the three centuries dividing Duns Scotus from Descartes are of crucial importance in the history of modern thought. In the fourteenth century northern Europe was swept by a nominalistic trend which went far to pave the way for the Fideism of a Luther or the Empiricism of a Locke. Italy, during the Renaissance, was the cradle of a naturalism which was to mature into modern secularistic humanism. Finally, in the sixteenth century, under the leadership of Catholic Spain, scholasticism reemerged as a fully systematic philosophy, in a form in which it could no longer be taken for a mere footnote to Aristotle or a mere prenote to sacred theology.

These three great movements furnish the subject-matter for the three parts of Father Copleston's latest volume. With his genius for synthesis, he has exhibited the main lines of development without artificially forcing the thinkers of the age into an *a priori* pattern. In the first section of the book he shows how the metaphysical principles which had been taken for granted in the thirteenth century were subjected to

a severe logical critique by the Ockhamists. Ockham, he maintains, was primarily concerned with vindicating the liberty and omnipotence of God; but in his preoccupation with these attributes he was led to deny the reality of the divine ideas, and consequently found it difficult, if not impossible, to admit the necessary character of the natural law or the objective validity of universal concepts. While he succeeds brilliantly in expounding the voluntarism of Ockham, Father Copleston's treatment of terminism is somewhat disappointing. One would wish, for example, that he had indicated the precise points wherein terminism differs from moderate realism, and where Ockham's theory of *suppositio* departs from that of the Thomists. His reluctance to dilate upon these points may be due to the unavailability of satisfactory texts of many of Ockham's works—a lacuna to which he calls attention.

In the remaining chapters on the *via moderna* (the more ancient and suitable designation for what is commonly called Ockhamism), Father Copleston gives an enlightening survey of Nicholas of Autrecourt's critique of metaphysical knowledge, the scientific conjectures of Nicholas of Oresme and John Buridan, the secularist pamphleteering of Marsilius of Padua, and the theological speculations of the fourteenth-century German mystics.

The second portion of the volume deals with the non-scholastic philosophy of the Renaissance. After two preliminary chapters on the Italian Platonists and Aristotelians, there follows a more detailed account of the philosophies of nature propounded by Nicholas of Cusa, Telesio, Campanella, Bruno, Boehme, and others. This portion of the history concludes with three eminently wise and balanced chapters dealing, respectively, with the scientific movement of the Renaissance (including the Galileo controversy), Francis Bacon (with special emphasis on his theory of the sciences), and the Renaissance political philosophers (Machiavelli, Hooker, Bodin, Grotius, etc.).

In the final hundred pages Father Copleston indicates the main features of the scholastic revival. Although he deals adequately (considering the limitations of space) with the controversy about grace and free-will and with the political speculations of Mariana, Vitoria, and others, he devotes scant attention to other aspects of sixteenth-century scholasticism. His treatment of the great Dominican commentators on St. Thomas seems unduly brief, but perhaps he will have more to say about John of St. Thomas in the next volume of the series. As for Cajetan, Father Copleston would lead one to believe that he contributed very little other than an ingenious, yet totally indefensible, doctrine of analogy. Perhaps Father Copleston is repelled by the partisan spirit with which some modern Thomists have adhered to the letter of Cajetan.

In his treatment of Suarez, on the other hand, Father Copleston is able to give full scope to his sympathy for a mind which was deliberately, in some sense, eclectic. He presents a valuable, if somewhat dry and mechanical, précis of the *Disputationes Metaphysicae* and the *De Legibus*. Stressing the points of agreement between Suarez and St.

Thomas, Father Copleston declines to express a preference between them on those questions (such as the principle of individuation and the distinction between essence and existence) which, as he acknowledges, they answered in opposite ways. He also makes it clear that he finds no justification for the charge of "essentialism" which has been leveled against Suarez by some contemporary Thomists.

By and large, the present volume has the merits of its predecessors—meticulous scholarship, synthetic power, balance of emphasis, and breadth of appreciation. The style is clear, flexible, and interesting, though at times more informal than seems appropriate for a history which is, in many ways, monumental. Often enough the author makes no effort to disguise the fact that he is setting forth his own personal, and indeed tentative, opinions. In the concluding review with which he closes the present volume, he mentions various after-thoughts which he would incorporate into the first two volumes if, as he explains, he were to rewrite them.

Such humility, in a historian, is refreshing. Especially in view of the subject matter of the present volume, it is not without justification. The period is too complex, and as yet too little understood, for a single scholar to reduce it to a final synthesis. Without presenting a definitive history, Father Copleston has done all that one can reasonably ask. He has given a more complete and reliable account of the entire panorama than is currently available, I believe, in any language. For those desirous of further study he has provided helpful bibliographies for each chapter. The present volume, then, may be warmly recommended not merely for those academically concerned with the history of philosophy, but for anyone aspiring to a clearer insight into the process by which the European mind cast off the tutelage of the medieval doctors. Jesuits, particularly, will appreciate this volume because of the light which it sheds on the efforts of the early Society to revitalize the scholastic tradition.

AVERY R. DULLES, S.J.

PRACTICAL APOLOGETICS

The Hidden Stream. *By Ronald A. Knox.* New York, Sheed & Ward, 1953. Pp. vi-248. $3.00.

Delightful! Intriguing! Stimulating! These are the qualities of Msgr. Knox's lectures on apologetics given at Oxford in recent (the last 12) years. He has salvaged, as he puts it, these studies which range from the nature of religion and the necessity of revelation through the proof of Christ's divinity to the problems of faith, marriage, and divorce.

The book is delightful because it is rich in humane and humanistic insight into man's nature, his problems, and his efforts at solving those problems. There are broad vistas of human history from Adam through Aristotle to Aldous Huxley to make his audience aware of the reality of God. There is a splendid chapter on the *preparatio evangelica* which

reaches the broad scope of the whole of human history and leads into that special and most extraordinary segment of man's story, the Jewish people and the messianic hope. Here the author insists on the importance of the Old Testament prophecies without which the Bible is a mutilated story.

It is intriguing because there is ever before the reader the hidden pathway to a new vision, the ripe and tender leading of a truly intricate mind. He can integrate Columbus's discovery of America with Luther's revolt against man's goodness and Descartes's isolated idealism; demonstrate their influence on the divorce between philosophy and theology. He can show the integration of the two in his excellent study on the Christology of St. Paul—a really brilliant chapter.

It is stimulating because it challenges. And the challenge is to the emotions as well as to the mind. There is an effort at reaching man in his totality—not as a separated substance or as a bundle of nervous ganglia. This total approach to his listeners makes Msgr. Knox's words intoxicating. They goad to thought and to warmth. They might even lead one into the "hidden stream" where he will find freedom from negation and despair. For it is his intense conviction that not all the philosophies of Oxford are cloaked in despair and negation. Oxford, like the world, is also fed with the secret streams of God, Christ, the Church, the Sacraments. The reasonableness of the Faith is marvelously shown in the witness of the New Testament through the claims and miracles of Christ. And the Roman Catholic Church is vindicated through the marks which Christ stamped upon His Church.

JAMES T. GRIFFIN, S.J.

MARQUETTE UNIVERSITY

The Story of Marquette University. *By Raphael N. Hamilton.* Milwaukee, Marquette University Press, 1953. Pp. xii-434. $6.00.

Father Hamilton's impressive history of Marquette University deserves a place in the libraries of all of Our houses. It should provide a source of inspiration and encouragement to Ours, whether working in the educational field or not, because of the universal qualities which the author has imparted to this account of a particular school. As drawn in this study, the initial undertaking of Marquette University resembles other tasks that have been entrusted time after time in every period and in every Province to courageous Jesuit pioneers.

To begin with, the physical aspect of this book is pleasing. It is large and well printed; a colorful perspective sketch of the Marquette campus and surrounding Milwaukee is supplied as a dust-jacket for the book, and is well-worth preserving for its own sake. The end-papers form a helpful map of the entire city, with points of interest to the University marked out. Sixteen pages of photographs preserve for posterity early pictures of the buildings, and depict some of the latest projects under way. The index, which occupies thirty-four double-

column pages, makes the book an instrument of easy reference for dates, names, and accounts of historical importance to the University. In addition to this, appendices list the names of presidents of the institution, award recipients, and others.

In planning this work, Father Hamilton was, of course, faced with a choice which must be made by every institutional historian: he had to decide whether his history would be an all-inclusive storehouse of facts, where future information-seekers could find ready answers to historic queries on the University, or whether the account would be oriented to the tastes of the "continuous reader,"—the person who would wish to read the book from cover to cover. Usually, if a history is the first or only recent account of an institution, the choice is made in favor of the former, with the idea of keeping for future generations the wealth of pertinent facts available now, which might very well be lost in the century to come. The cost of this worthy decision is paid for in some loss of general-reader interest, for it is almost impossible for an author to crowd in all the details of dates and names and places for any given episode, and, at the same time, maintain the smooth narrative and the clear, over-all view of the historic landscape which the general reader would demand in return for his attention.

Credit is due to Father Hamilton for the skill with which he has attempted to serve both of these needs, although it is clear that his decision has been the traditional one in favor of the factual treasury.

However, if selectivity of incident was sacrificed for comprehensiveness, the book has the accompanying advantages of such encyclopedic structure: it can be opened at random and provide, in addition to formal history, countless samples of curiosity-stirring information and anecdote. There is, for example, the account of one of the founders, who, as a young man, had been helped in the beginning of his law practice by Abraham Lincoln. And later in the book, the story of the University's intriguing motto: "God and the River." For older Marquette men, moreover, there is pleasant nostalgia awaiting them as they scan again litanies of almost-forgotten names and incidents.

There is no question but that this book is a scholarly and definitive history of the University. Whoever, in the future, writes of Marquette will have to build on this foundation constructed with such loving dedication by Father Hamilton.

David R. Dunigan, S.J.

MYSTIC OR FRAUD?

The Riddle of Konnersreuth. *By Paul Siwek, S.J.* Translated by Ignatius McCormick, O.F.M. Cap. Milwaukee, Bruce, 1953. Pp. xvi-228. $3.50.

The results of Fr. Siwek's scholarly scientific investigation into the Konnersreuth phenomena are already familiar to readers of Woodstock Letters (cf. *WL.*, 80 (1951) 92-94). This smooth version of his *Une stigmatisée de nos jours* is, however, more than a direct translation of

the original edition. While substance, aim, and method have remained unchanged, the whole text has been rewritten; many sections have been expanded to develop ideas passed over quickly in the French book or to introduce new problems: thus, for example, the pages on Theresa's moral imperfections, on the naturalist approach to the wonders, and on the Church's attitude to Konnersreuth. Throughout the section on Theresa's healings, further data has been added from Benedict XIV's classic treatise on the beatification and canonization of saints and from psychosomatic medicine; the chapters on stigmatisation, ecstasy, and visions have also been enlarged.

The chief merit of Fr. Siwek's book, in contrast to the often naive descriptive literature on Theresa, is its scientific character. Guided by the Church's hard-headed scepticism, summed up in the principle that "we should appeal to a supernatural cause only when the insufficiency of natural causes has been proved" (p. xii), the author examines the Konnersreuth phenomena in the light of medicine and the psychological sciences. His own conclusions are confirmed by those of the majority of the savants who have studied Theresa: "All the extraordinary phenomena seem amenable to a natural explanation, except Theresa's continuous fasting, and this has never been proved factual" (p. 222). For many, Fr. Siwek's book will be in addition an initiation into the mysterious world of parapsychology; some knowledge of the latter can be helpful these days when your neighbor's backyard may become the next scene of signs and wonders.

MATTHEW J. O'CONNELL, S.J.

CATHOLIC PSYCHIATRY

Fundamental Psychiatry. *By John R. Cavanaugh, M.D. & James B. McGoldrick, S.J.* Milwaukee, Bruce, 1953. Pp. x-582. $5.50.

This book, which has been written by a practicing psychiatrist in collaboration with a teaching psychologist fulfills "a definite and pressing need for an organized presentation of psychiatric studies duly based on a full and adequate picture of human nature." It is truly an organized presentation of the etiology of psychiatric disorders, the clinical approach to psychiatry, the psychoneuroses, the psychoses, and what the authors call the borderlands of psychiatry (the psychopathic personality, epilepsy, mental deficiency, disturbances of sex, and homosexuality). What is particularly well handled is the concept of marginal consciousness and the repressed unconscious of Freud. The points of agreement and disagreement with Freud are neatly outlined at the end of this section of the book. From time to time the reader would perhaps like to see a fuller treatment of various topics, but since the text was written to provide basic and fundamental information, he cannot expect a complete presentation. The bibliographies at the end of each chapter are ample for those who wish to make further investigations on a particular topic that might receive scanty treatment.

The manner in which the various topics are considered is facilitated by clear definitions, of psychiatric terms, outlines, case reports, and summaries. From a cursory inspection of the text one gets the impression that it was especially edited for the professional student—nurse, medical student, or seminarian. The authors point out that "no professional student should be allowed to complete his training without a good understanding of psychiatric concepts."

The chief contribution that this book offers is not so much an organized presentation of psychiatric studies in themselves, as a presentation of these facts against a background of a dualistic, mind-body approach. Many of our modern psychiatric manuals are based on a materialistic philosophy of life which can do harm not only to the professional student but also to those whom he or she will later treat in psychiatric practice.

JAMES A. MCKEOUGH, S.J.

CANON LAW

The New Eucharistic Legislation. A Commentary on Christus Dominus. *By John C. Ford, S.J.* New York, Kenedy, 1953. Pp. x-129.

In his introduction to this booklet on the new Eucharistic legislation Father Ford states that he had in mind a manual that "carefully and conservatively applies the new law to cases likely to occur in practice." Everyone who reads the booklet will agree that he has successfully achieved his purpose; it is careful, conservative and practical.

One could not begin to list Father Ford's opinions on the many practical questions which he takes up in his commentary. It is packed with a wealth of valuable material. But here are the positions he takes on some of the more controversial issues that have arisen in connection with the legislation. He believes that where the advice of the confessor is required by the law, it is necessary for the validity, and not merely the liceity, of the dispensation. Though he presents a good case for this position, it does not seem to have many followers. Those who have commented on this part of the legislation thus far seem to feel that since the confessor neither grants the dispensation nor, in the strict sense, gives permission to use it, his intervention is required only for liceity.

He has more of a following in the opinion that the advice may be given only by a priest who has faculties to hear the confession of the petitioner. In fact, this is the more common opinion, though there are those who maintain that a priest who has faculties to hear confessions somewhere may advise anyone anywhere.

He presents a strong argument, too, for the opinion that even the priest, celebrant or communicant, needs the advice of a confessor, though he realizes that here he is championing a lost cause. Commentators are almost unanimously on the other side. He is of the opinion, finally, that for the faithful in the special circumstances mentioned in Norm V there must also be a grave *personal* inconvenience; for the priest the special

circumstances alone will suffice. But though this opinion adheres very closely to the wording of the Instruction, several other positions have been defended by different commentators. Some authors demand a personal inconvenience for all; others would allow the special circumstances to suffice for all; still others would allow only certain of the special circumstances to suffice. This question may demand some authoritative clarification on the part of the Holy See.

Some may consider Father Ford's approach to the legislation at times a bit too conservative. Working on the principle that it is easier to broaden an interpretation than to tighten it, he seemed to feel that until opinion has crystallized on the interpretation of the various parts of the *Christus Dominus* and the accompanying Instruction, it would be wiser, particularly in a manual, to follow a conservative course. This is a viewpoint with which one can certainly sympathize. A commentary on new legislation, and particularly on legislation of such practical and universal application, is bound to have a strong impact on the immediate solution of the countless cases that will occur. As a result, a lenient opinion, even though expressed by only one author, might quickly be reduced to widespread practice. It would be difficult later to root it out in the event that it received no further support, or at least, insufficient support to give it extrinsic probability.

Father Ford has given us the most comprehensive treatment of the legislation which has appeared up to the present. While one may differ with some of his interpretations, no one will deny that he has done a thorough piece of work and that he has given all opinions a fair hearing. Besides the commentary, the booklet contains the original Latin text of the Constitution and the Instruction together with an English translation of both. It includes also several appendices in which the matter is summarized for confessors and helpful notes added for the use of religion and catechism teachers. In his foreword to the booklet Archbishop Cushing stated that it "should be warmly received." Father Ford has indeed performed a valuable service in making available to the clergy a handy little booklet to which they can safely refer in the countless questions that arise regarding the recent legislation.

JOHN R. CONNERY, S.J.

ASCETICAL AND MYSTICAL THEOLOGY

The Theology of the Spiritual Life. *By Joseph de Guibert, S.J.* Translated by Paul Barrett, O.F.M.Cap. New York, Sheed and Ward, 1953. Pp. x-382. $4.50.

In 1937 Father de Guibert well known French theologian of the Gregorian University published his *Theologia Spiritualis ascetica et mystica: Quaestiones Selectae in praelectionum usum.* There was a second edition in 1939 and a third in 1946, after the death of the author (March 23, 1942). The present translation was made on the third

edition. The outline of the complete treatise on the spiritual life which Father de Guibert intended to write is given in pp. 13 f. with an indication of the place in it of these select questions. Actually the author did publish articles on many other points. The questions treated in this book concern the more fundamental and difficult problems of the spiritual life. In their English garb they are sure to extend the influence of a theologian whose thought had depth as well as clarity, whose erudition was immense, and whose judgment—all important point in these matters—was finely balanced.

Part One (pp. 3-34) contains an introduction of great value. Definitions, divisions, methods, sources, the relationship between theological treatises, and allied topics are discussed with unusual competence. Practical suggestions for learners are also given. Part Two (pp. 37-108) studies the nature of perfection. The learned author examines the notion of perfection, the relation between it and charity, the other virtues, the evangelical counsels, union with God and with Christ, abnegation, and conformity to the divine will; finally he treats of the desire of perfection. Throughout this section Father de Guibert clears up the meaning of many vague notions which are presently current.

The inspiration and gifts of the Holy Spirit and the discretion of spirits form the object of the Third Part (pp. 110-144). In the Fourth Part (pp. 146-186), which treats of man's cooperation with God in the spiritual life, most of the space is given to spiritual direction. Part Five (pp. 189-254) is devoted to mental prayer. Its nature, kinds, necessity and fruits are studied in turn; the states of mind that favor or impede it are explained, methods of making it, and acts which prolong it are examined. In the Sixth Part (pp. 256-301) the degrees of the spiritual life are examined and the active and contemplative lives are compared. The Seventh Part (pp. 304-367) treats of infused contemplation. The author exposes its nature, degrees, its relation to perfection and to the extraordinary phenomena which at times accompany it, and ends with some practical considerations on the desire of such contemplation, the reading of mystical writings and the direction of contemplatives.

Father Barrett's translation is competent throughout. He has seen fit to omit the special bibliographies with which the author begins each section as well as the long and useful list of spiritual writers included as an appendix of the original. This could be done without much loss since those to whom these pages are of special value will probably have access to them in the Latin edition. Father Barrett has added a useful bibliography of works mentioned by the author which were originally written in English or are available in translation. An index of names and an index of subjects are also furnished.

Father Barrett is to be congratulated on giving the English speaking world a readable version of one of the soundest manuals of ascetical and mystical theology, and at the same time one of the most representative of the Jesuit School.

Edward A. Ryan, S.J.